

THE  
BAPTIST MAGAZINE.

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MARCH, 1843.

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MEMOIR OF MRS. STATHAM,

LATE WIFE OF REV. JOHN STATHAM OF READING.

MRS. STATHAM was the youngest daughter of the Rev. W. B. M. Lisle, D.D., a clergyman of great respectability, now Rector of St. Fagan's, Glamorganshire, and Prebendary of Llandaff. She received the education suited to her rank and station in life, beneath the parental roof. Her beloved mother, being most anxiously concerned that the minds of her children should be early trained and disciplined, devoted all her time and energies to this great work. This, and her intercourse with the first families of the country, fitted her to move in the higher walks of life, and (as expressed in her diary) caused her to cherish a fondness for what the world calls "life;" throwing an enchantment over her naturally bland and sprightly disposition.

She says, "Brought up in total ignorance of all the different sects and parties in the religious world, I was led to cherish a high veneration for the establishment; and when afterwards I learnt that there were such people as Dissenters, I considered that none but the very ignorant were found amongst them. I was always taught to respect the Sabbath, and to attend to the outward

forms and duties of religion, as also to commit portions of Scripture to memory; but I never sought for an explanation, and took no pleasure at all in so doing. My beloved sister, though not at that time (as happily is the case now) under the power and influence of evangelical religion, took the greatest pains with me; for which I cannot be sufficiently thankful. She taught me the duty of daily self-examination, and of praying for the forgiveness of sin. As in these youthful days I saw the best society, and was in measure treated like a woman, I considered appearances of supreme importance, and valued these things extravagantly. Constantly wishing for the gaieties of life, and readily mingling in all the pursuits of the high and fashionable society around, I looked forward with great anxiety and ardent anticipation to the period when I should complete my eighteenth year, and had the expectation of being presented at court, that I might, in the fashionable phrase, 'come out.'"

But by the dispensations of a wise Providence this expectation was not realized, as a circumstance occurred about

that period which had a great influence upon her future life. She had formed a tender attachment to a young gentleman residing in the neighbourhood, and this, not meeting the approval of her beloved parent, was broken off, causing her sensitive heart a shock of no common order, and for a time overwhelming her spirit; but this trial, it appears, was overruled for her spiritual and eternal good. In recording this painful occurrence, she says, with touching simplicity of expression, "A cloud was on my prospects, the face of the world was changed,—indeed, I found now no pleasure in the world. On the 22nd of June, 1825, I was in my room, very much distressed in mind, and was led to contemplate the past circumstances of my youthful career. My Bible was open before me; I took it up and read a portion of the sacred word; and, by what I must always consider to have been a direct operation of the Holy Spirit, was convinced of sin. The question propounded by Saul of Tarsus, was most powerfully impressed on my mind. I could not evade it; and with much earnestness and full sincerity I cried, "Lord what wilt thou have me to do?" My past murmurings, the discontent of my mind, and all my past sins now stared me in the face, and my great neglect of real religion heartily grieved me. I had given way to feeling, and had thereby really made myself very ill. I saw at once that I must renounce the world as the source of my happiness, or perish eternally. I spoke of this to several of my friends residing in the neighbourhood, and they thought I was growing melancholy, or really going mad, and advised me to go abroad in the air daily, to visit more frequently, and to enter more fully into the fashionable pleasures of the day. For a season I in some measure yielded to their entreaties and importunities, and thus my first impressions were consequently weakened. Still I refrained from joining in public

amusements; and in this I had no difficulty, as my dear father never approved them. Thus for a long time I tried to quiet conscience; yet when attending private parties I was always miserable whilst there. I then conversed with a near relative, an evangelical clergyman, and he recommended me to read Scott's Commentary, and the writings of Bickersteth. These I procured; and by their perusal gained an increase of knowledge; but, alas! my heart was not yet given to God. I then used Bishop Andrews's devotions, and strove to gain acceptance with God by long prayers and the performance of outward duties; but all this time I was only actuated by the fear of hell."

By the providential interference of him who worketh all things after the counsel of his own will, direction was afforded by a means that would appear to be very unlikely. The lady's-maid who waited on her was an enlightened person, and an attendant at the Wesleyan chapel in the village, so that on a Lord's day evening she would repeat a great deal of the sermon to her young lady whilst attending her in her chamber, and by this means an anxious desire was created in the mind of her inquiring hearer to go there too. At length an opportunity was afforded for the gratification of this desire. She says, "One evening a way was in mercy opened for me. Mr. Guest, of Cardiff, a gentleman well known, and highly respected by my family, and an occasional preacher, came to our village to preach. To my unspeakable joy I obtained consent to go; and my aunt and an elderly lady accompanied me. This was on the 18th of February, 1827. Mr. G. took for his text Ps. xc. 12, 'So teach us to number our days that we may apply our hearts unto wisdom.' The simplicity of the worship surprised and delighted me; and I was particularly impressed with the nature of extempore prayer."



From this period her convictions were increasingly renewed, and she most anxiously awaited another opportunity of hearing the same truths; but this did not occur till the September following, when the Rev. Mr. Pearson, who was known to, and highly respected by, some part of her family, visited St. Fagan's: and preached from Eph. v. 8, "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light." Under this sermon the darkness which had spread the heaviness of almost despair over her spirit was in some measure removed. A fortnight after this Mr. Pearson came again, and preached from Ps. cxix. 94, "I am thine, save me." Speaking to a friend of the influence of divine truth in her mind under this discourse, she said, whilst her feelings kindled into hallowed emotion at the remembrance of the manifestation of God's love to her soul, which was still fresh on the memory of her heart:—"I used to regard religion as a mere relief from distress of mind, as a sort of tranquillity, instead of 'a fearful looking for of judgment and fiery indignation to come;' but when I was now informed it was a *positive blessedness*, that it opened a sort of heaven in the heart, I was affected with delightful surprise. Whilst Mr. Pearson represented us as belonging to God by right of creation, and by the claims of the great ransom price, I listened with pleasure, but with no new or unusual interest; but when he added, 'Thus far ye have accompanied me, but now I fear some of us must part; for whilst each can justly say, Lord, I am thine—thine by creative power—thine by redeeming love; yet, it may be that some of you are not ready to say, Lord, I am thine by an actual surrender of my soul to thy service, to honour and glorify thee;' then I saw and felt the necessity of entirely giving my heart and life to God; I resolved to act upon it; and the pleasure I now

felt, under the consciousness of having done so, was unspeakably great."

Having solemnly devoted her life to the Lord, the subject of this memoir, actuated by a sense of duty, desired to enjoy the fellowship of his church, and in the month of March, 1828, united with the Wesleyan Methodist Society. She now completely abandoned every secular amusement, and sought all opportunities of doing good to others, by making known the love of Christ which now so fully constrained her heart. She, as must naturally be supposed, had many trials, and encountered great difficulties; but her moral courage was increased in proportion as these presented themselves, and her faith enabled her to remove mountains and cast them into the sea. Her own soul having been imbued with that meekness and wisdom that cometh down from above, the evidence was seen by her anxiety that others should participate of the blessing. With holy yet modest zeal she went amongst the villagers, and spoke to the poor and the afflicted about the things of God; and on several occasions addressed a company of persons assembled for social worship. When an engagement of this nature had been made, she would brave the most inclement weather and the inconvenience of wretched roads to fulfil this work of faith and labour of love. Her person, her voice, but, above all, the unaffected earnestness of her expression, arrested deep attention; and these combined were the means of her being made very useful to the souls of others.

In the course of reading the word of God, her mind became impressed with the subject of believers' baptism; and after due inquiry and consideration, with much prayer for direction, she at length saw it to be her duty publicly to profess her faith in Christ, by obeying him in this ordinance; and such was her disposition of mind, that, as we have before stated, no earthly considera-

tion would prevent her walking in what she really believed to be the path of duty. She therefore was baptized by the Rev. W. Jones of Cardiff, and united with the church under his pastoral care, still maintaining the most affectionate intercourse with her Wesleyan friends. She very much enjoyed the ministry of Mr. Jones, and was found a valuable aid to the church. On Mr. Statham visiting the principality on a missionary tour in 1835, an intimacy was formed between Miss Louisa Lisle and himself, which led to a correspondence, and ultimately to their union. Mr. Statham was then pastor of the first baptist church at Amersham, in Buckinghamshire.

The scene of life on which she now entered, was in rank and station far beneath that in which she had been wont to move; but still it was one more calculated to give real enjoyment to her soul, as she was now placed in circumstances in which she could follow out all the designs of her benevolent spirit, in visiting, as an angel of mercy, the abodes of the poor and distressed, and pour into their stricken hearts the balm of hope and consolation. She therefore not only cheerfully, but devotedly, gave herself to the discharge of those peculiar duties which, as a minister's wife, devolved upon her. Hence she gained the affections of all around her, and proved an invaluable blessing both to pastor and people.

In June, 1839, Mr. Statham removed to Reading, where it was anticipated, as at Amersham, Mrs. Statham would prove a great blessing to the church; but, to the deep regret of herself and the disappointment of friends, these hopes were in great measure overthrown by the failure of her health. Though truly submissive to the will of her heavenly Father, yet she was greatly affected by this dispensation; and in a letter to Mr. Statham, when absent from home, she says, "Alas! how little of my fondest

hopes of being useful to your dear people here have been realized. I am, comparatively speaking, of no use at all. My health will not permit me to exert myself as I would do. Well! it is the will of our heavenly Father. Let us bow in submission, and may he give you, my love, all the support and strength you need, to bear up under the disappointment."

In the month of June, 1840, as Mrs. Statham seemed to be a little improved in health, it was thought desirable by her medical attendant that she should avail herself of an opportunity once more to visit her native land and enjoy the pure breeze of the Welsh mountains. She was much pleased with the suggestion, and accordingly proceeded by way of Bath and Bristol to Cardiff, and thence to Tal-y-garn, which is an estate belonging to her father, in a most retired and romantic situation, with a commodious mansion, where the family generally pass the summer months. It was in July that Mrs. Statham returned to Reading, and it was evident that instead of being benefited by the journey, her strength had diminished; and very shortly afterwards it was discovered by her medical attendant that her lungs were affected.

During the long period that elapsed between the communication of the nature of her illness and its termination by death, Mrs. Statham manifested the most perfect submission and resignation to the dispensation of her heavenly Father. Not a murmuring word escaped her lips, and her whole deportment testified that her will was entirely subservient to the will of God.

On the day preceding that on which her spirit was summoned to the upper world, she expressed her conviction that the time of her departure was at hand, and said to Mr. Statham, as he was carrying her out of her chamber into the adjoining room, "This work will soon end, my love; I am not far from my



journey's end ;" and expressed herself very thankful that she was not obliged to remain in bed, but was permitted thus to change rooms during the day, as it gave her much comfort to be in her dear little sitting-room. Mrs. Statham was not like some persons in such circumstances, averse to speak of dying, or to set things in order to be ready for such an event, whenever it should take place. Her converse now chiefly was on the subject of changing a world of sin for one of purity and bliss ; and she made all needful preparation, giving her husband minute directions respecting tokens of her love to be sent to different individuals ; leaving nothing to be arranged after her departure, so that "her house was set in order ready for the Master's call."

About a quarter of an hour before she breathed her last, Mr. Statham said, "You are now, my love, very nearly at your journey's end. You are not far

from home. You will soon enter your Father's mansion. How is your faith now?" "Oh," said she, with much emphasis and a sweet smile, "that wavers not. I know that my Redeemer liveth. Yes," added she, with increased energy, "I know in whom I have believed." In a few minutes she requested to be raised up, and then to have her feet placed on the ground, that she might sit on the side of the bed. This was complied with, and her husband placing his arm round her to support her, said, "Have you any pain now, my love?" (as a little while before she had complained of pain in her joints.) She replied, "Oh no, through mercy none at all." She then grasped her husband's hand, and looking in his face with a smile of inexpressible joy and sweetness, she laid her head upon his bosom, and expired without a sigh, a struggle, or a groan, at about 4 o'clock on the morning of the 17th of December, 1841.

### SERMON BY THE LATE REV. ANDREW FULLER.

MR. EDITOR,—The following sketch of a sermon by Andrew Fuller was taken down in shorthand by myself about forty years ago, when the inimitable preacher delivered it to a thin congregation on a Thursday evening, at Tottenham Court Chapel. Having just discovered it among numerous other papers that will never more see the light, and deeming it far too excellent to share the same fate, I have thought it desirable to decipher it *pro bono publico*. A portion of it was, indeed, previously transcribed, but I had given up the remainder as lost; however, I have often enjoyed much pleasure in meditating upon it, for the substance of the whole was indelibly impressed on my memory, having at the time when it was preached been forcibly struck with the beauty of its remarks and illustrations. I have never seen it in print, though I have traced some few of the thoughts in one of the brief discourses of "The Preacher, or Sketches of Original Sermons, in eight volumes." To any theological magazine I think the article would be a treasure; but as Fuller was of the baptist denomination, it may be peculiarly acceptable to you, especially at the present season, when the most pleasing associations call him to your recollection, and under this impression I forward it for insertion.

Yours in our common Head,

Camberwell.

INGRAM COBBIN.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—ROM. viii. 28.

WE shall,

I. EXPOUND THE PASSAGE, OR ASCERTAIN THE FORCE OF THE LANGUAGE HERE USED.

1. It is supposed that all things are at work. It is an affecting truth that nothing stands still; all things are at

labour; nothing can utter it. Every thing in the natural world is at work; every thing in the political world is at work; every thing in the moral world is at work. (1.) Every thing in the *natural* world is at work. The sun riseth and goeth down; the wind is whirling about continually; the clouds are gathering and dispersing; the heavenly bodies are constantly in motion; the waters of the ocean are ebbing and flowing. (2.) Every thing in the *political* world is at work. Kingdoms are constantly rising and falling, some kingdoms prospering, rising to worldly glory, and others dwindling into insignificancy. The potsherds of the earth are dashing against one another. The world is like a great sea, the waters of which are in incessant motion. (3.) Every thing is at work in the *moral* world. Man works; God works; angels work; devils work; sin works; righteousness works; error works; truth works; "all things are full of labour, man cannot utter it." Human affairs are subject to incessant fluctuation. Man may be insensible, but he does not stand still. He may be like Jonah in the ship, asleep; but the ship is going on, he is fast hastening on his way.

2. *All things work together, work in concert.* God sets them in motion, and puts them at work. These movements may frequently seem to us like that of a tumultuous mob, but to God they are the motions of a well-disciplined army. We cannot see how they are ordered, but God knows the end of them. Moses' prayers and Israel's cries, Pharaoh's cruelty and Balaam's curse,—all were to work for good. Yes, the treachery of Judas, the cruelty of the scribes and pharisees, the sufferings of Christ, and all the events attending them, formed one great wheel in the eternal mind of God, and were so many great wheels in the glorious machine of providence. "All things work together." Perhaps

they may be best compared to the various materials in the physician's medicine, they may be apparently discordant, but shall all work for good in the view of the skilful physician.

3. *All things work together for good.* He whose power puts all things in motion, and whose wisdom caused them to work in concert, his goodness causes them to work for good. His love, his mercy, give the finishing touch to the whole system, causing "all things to work together for good to them that love God, to them who are the called according to his purpose." But how does this accord with fact? (1.) Though it work for good, it may not always be a *present* good; you must not lay your account upon what you see. "What thou knowest not now, thou shalt know hereafter." God gives us proof enough that it may be so, and he has given his promises that it shall be so, and we must wait till glory to see how it is so. Perhaps these things may be the means of bringing us there. (2.) It may not be an *immediate* good. The prudence of man consists in timing matters, and the prudence of God consists in doing things "in the fulness of time," when the effect will be best. The movements of God are like that of a comet, they take a long compass, but they will come round at last; have patience, and they will come round in the end. It was twenty-two years Joseph was banished from his father. Years before that God said, "I will surely do thee good." Did it look like it when the bloody garment was brought to the broken-hearted patriarch? Yet the time shall come when Jacob shall acknowledge, "It is enough." (3.) It may not always be *that very good your heart is set upon*, and yet it may work for good. Providence may deprive us of what our heart is set upon. The Lord did not see fit to grant David his desire in the life of his child, and of his dear friend Jonathan; and



yet there might be a wise end answered in David's being deprived of these objects. We often see in this world the most painful events issue in the most pleasing ones. We have seen the roughest road lead to the most delightful plain; and God has often made the storm a calm, and caused us to sing in the midst of sorrow. Then, if all things work together for good, this is far better than having the good our heart is set upon.

4. *What is here promised or declared is restricted to them that love God, or who are the called according to his purpose.* (1.) The character given to the true Christian here is, *he loves God*. He loves the true character of God. He loves him for what he is; a glorious Being. The character of God fits his mind, fits his heart, and he would not wish the character of God to be different from what it is, but rejoices that God is what he is. (2.) It is here supposed that those who are truly godly people are *called of God*, implying that they were once at an awful distance from him, "without hope, without God in the world;" but that God had called them from "darkness to light," and translated them "from the kingdom of Satan to the kingdom of God's dear Son." (3.) It is here intimated that whosoever loves God, and is called of God, it is in the counsels of his *eternal purpose*. Conversion is an effect of election; "whom he predestinated he called." Whoever is called of God, this is from his eternal purpose, for no thought that is new can arise in the all-comprehending mind of God, for what he does in time was intended from all eternity. To these, then, the promise is made. This blessing is restricted to the people of God.

5. *It is here implied that all things do not work for good to them that do not love God.* It is implied that all things work for their hurt. Though perhaps you are prospered in the world, yet

cursed in basket and in store, with all your dignity and grandeur. If you love not God, if you are not "called according to his purpose," the curse of God is upon you in every thing, and Providence is working against you. It operates like a windy storm and tempest, which, like its effect upon those who are sailing in a ship to a wrong direction, only wafts you into the gulf of perdition.

We shall,

II. ATTEMPT TO CONFIRM THE LEADING TRUTH IN THE TEXT, that "all things work together for good to them that love God, &c.

1. *All temporal blessings work for their good.* When you prosper in the world, if you love God, every thing is a blessing.

2. *All ordinances work for their good.* Every sermon we hear brings us nearer heaven or hell, nearer to God, or farther from him. It is "a savour of life unto life," or of "death unto death," unto us. It is a matter of importance that all God's ordinances work together for our good.

3. *All the changes of states or nations shall work together for the good of the church of God, of those "called according to his purpose."* The wickedness of the wicked and the wrath of man shall work for their good.

4. *Sin itself is overruled for the good of them that love God.* However that truth may be liable to abuse, it is a truth; and it is a certain truth when we love God. When our faults and failings work for good, they make us more cautious and careful, less self-dependent, and more Christ-dependent, or we have not the love of God in us. But I shall not more particularly dwell on this. I confine your attention to one idea.

5. *The adverse providences of God, the ills of life, the bitter part of the cup that God has been pleased to allot us,—that is it which is the most bitter to us, and which we find it most difficult to*

believe works together for our own good. But if our spiritual good be promoted, this is of greater account than all the riches of the world. Worldly riches are so little in the eyes of God that he mostly gives them to his worst enemies, the basest of men. Nebuchadnezzar proved that God bestowed them on the worst of men. But mark how God esteems divine things: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word;" which shows that God will overlook all heaven and earth, to notice a man possessed of spiritual good.

"And we know that all things work together for *good* to them that love God." If the trials of life make us more humble, is not that good? If they furnish us with matter for importunate prayer, is not that good? If they render the truths and promises of God seasonable and precious to us, is not that good? If they increase our stock of Christian experience, is not that good? If they wean us from the earth and promote heavenly mindedness, is not that good? If they fit us for more usefulness one to another, is not that good? If they fit us for "a far more exceeding and eternal weight of glory," is not that good? Well, then, let us attempt to prove that all these things "work for good to them that love God."

(1.) Is it not a fact that the trying events that befall the godly have ever acted in a way of *humility*? Man is a poor, proud creature, little room as he has for it. None but God can humble him. Perhaps Job was as humble a man as we shall expect to find, and yet, when God's hand came to be laid upon him by a succession of trials, how different he felt to what he was before! "I will repent," says he, "in dust and ashes. Once have I spoken, but I will not answer; yea, twice, but I will pro-

ceed no further," Job xl. 5. It is by something that lays hold on us our hearts are brought down. Jeremiah speaks of the wormwood and the gall humbling him in the remembrance of it only.

(2.) It is by these means that we are *furnished with matter for importunate prayer*; and that is good. God has invited us to a throne of grace, but he knows if he do not furnish us with errands, we shall not come in earnest. Hence that language, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." "Cast thy burden upon the Lord, and he shall sustain thee; he will never suffer the righteous to be moved." Reflect upon thine own experience, Christian. Should you have been furnished with those pleas to God with which you have been furnished, had not your hearts been depressed by afflictions? Look back to that period when you have had most enjoyment of God; has it not been when the loads of life have lain heaviest upon you?

(3.) If the adverse periods of life *render the scriptures more interesting to us, and the promises of God useful to us*, is not that good? We cannot understand the scriptures to purpose, unless we are led through all those situations which the sacred writers were under when they wrote them: our distresses throw light upon the pictures painted in God's word. He leads us through the wilderness that we may in the end enjoy the blessings of divine truth. There is a pleasure in thinking of the promises of God at any time; but, oh, what a difference in distress! For instance, show a man in ease those words, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Yes, it is cheering to think



of such a passage at any time. But, oh, when the water-spouts of God's wrath are gone over us, when the soul is sinking in deep waters; this is then, indeed, precious to us; this is cold water to a thirsty soul. Again, "Thou art my portion, O Lord." This is pleasing to think of God in prosperity; but how pleasing must it have been to the church when her country was lost, her liberty lost, herself in a foreign land! Here is our portion Babylon cannot take away. "The Lord is my portion." It is pleasant to think of the resurrection at any time; but, oh, how much more amidst changing scenes and dying friends, when every thing seems to threaten to break the ties of nature, and all around seems hung in mournful attire! "I know," said Job, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Job's friends were dead, his comforts blasted, his hopes decayed, yet he could say, "I know that my Redeemer liveth."

(4.) Are not our trials good if they *increase our stock of experience*? "Tribulation worketh patience, and patience experience." The weather-beaten sailor is the best mariner. The most experimental Christian is the most tried Christian. I do not call that man the most experimental man that thinks he knows most. Trials beget humility, and Christian humility is the fruit of Christian experience. Without any disparagement to human learning, he is the most learned man that is taught in the school of affliction.

(5.) Are not afflictions good if they *wean us from the earth, and promote heavenly mindedness*? Man is a worm; he is fond of grovelling in the dust.

God therefore deals with his people as with those of old; he stirs up their nest. It is said that the eagle has one method among many others to make the young ones fly, by ruffling their nests and making them hard and unpleasant, that they may dislike them. God stirs up our nests, that we may not rest contented in this world. He seems to say to us by affliction, "Arise and depart, for this is not your rest." But there is a rest appointed for the people of God. The children of Israel would never have desired to go out of Egypt if Egypt had not been unpleasant to them. We should never pant for heaven if we could be comfortable on earth.

(6.) Are not troubles good if they *fit us for usefulness one to another*? Paul said that he was afflicted that he might be able to comfort those who also were comfortless. Christ was tempted that he might succour those in the same situation. "The Captain of our salvation was made perfect through sufferings."

(7.) Are not trials good if they *fit us for "a far more exceeding and eternal weight of glory"*? Every sweet is increased by having tasted the bitter. Canaan was the more acceptable after the people were led through the intricate paths of the wilderness. A man cannot enjoy food that does not feel hunger. The soul that never thirsted knows not the pleasures of a spring. He knows not happiness that never knew misery; nor riches, that never knew poverty; nor heaven, that never knew earth; nor a blissful eternity, that never knew the pains of time.

In conclusion, take notice again, that trials only work "for good to them that love God." To them every cross, every ill, good men and bad men, angels and devils, shall all be working for good. To them that love not God all shall be working ill, and shall act as a millstone to cast them into the sea of perdition.

## LETTER FROM JOHN HOWARD, ESQ., TO DR. S. STENNETT.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—The subjoined letter of the great and good John Howard has, I believe, never been published; and as I cannot doubt that it will interest your readers in no small degree, may I request you to insert it in the next number of your valuable miscellany.

It appears that Mr. Howard was, at the time of his residence in London, a constant attendant on the ministry of the late Dr. Samuel Stennett in Wild Street; though, as far, I can ascertain, he was not a member of the church.

In the funeral sermon which was preached on the occasion of his death, Dr. Stennett says, "Good men of every denomination he affectionately loved, yet he was a dissenter from the established church on principle, nor was he ashamed to have it known to all the world that this was his profession."

When called to the office of high sheriff of the county of Bedford, in 1773, he rendered himself liable to pains and penalties, rather than take the sacramental test as a qualification for office.

The last postscript in the letter has reference to the proposed erection of a statue to his honour by his friends in England, which intention was subsequently laid aside at his earnest request; though after his death his statue was placed in St. Paul's cathedral by a grateful and admiring nation.

The date of the letter will show that it was not written on his last journey, which he commenced in the summer of 1789, and proceeding through Germany to Petersburg and Moscow he died at Cherson, in the Russian dominions, on the 20th of January, 1790, of a malignant fever which he caught by humanely visiting a person with that disorder.

Dr. E. D. Clarke, who visited his tomb at Cherson in 1800, relates a conversation between Mr. Howard and Admiral Priestman, after he was seized with the fever of which he died. In answer to some observations from the admiral, Mr. Howard said, "Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured the subject of it is to me more grateful than any other."

The government of the present day have only lately carried out the views of Howard, by appointing, under an Act of Parliament, inspectors of prisons, in addition to the supervision of the local magistracy.

What a character is Howard! I will not attempt to portray it; but I pray that all Christians may, so far as their more limited spheres of action admit, equally with him, act on the principles and adopt the practice of the good Samaritan.

I am, my dear Sir,

Yours, with much esteem,

J. L. PHILLIPS.

Melksham, February 2, 1843.

*Smyrna, August 11, 1786.*

DEAR SIR,—I take the liberty to write, as I hope a few lines from your wandering friend will not be unacceptable. My plan in collecting the rules, and orders, and drafts of the principal lazarettos in Europe, with the medical treatment of patients in the plague, being my principal object, I doubt not that you remember I mentioned when I last had the pleasure of seeing you: but not being satisfied with the answer the physicians gave to my questions, I soon

determined to visit the hospitals in Turkey; and to converse with some of those few who had the courage to visit such patients. Some months I have been in this country; I propose myself performing quarantine at Venice; I go out with a foul bill of health, which I prefer, as I shall experience the strict quarantine of forty-two days. Yet I bless God my calm spirits and steady resolution have not yet forsaken me.

But, sir, the principal reason of my writing is most sincerely to thank you



for the many, many pleasant hours I have had in reviewing the notes I have taken of the sermons I have had the happiness to hear under your ministry. These, sir, with many of your petitions in prayer, have been and are the songs in the house of my pilgrimage. With unabated pleasure I have attended your ministry; no man ever entered more into my religious sentiments, or more happily expressed them: it ever was some little disappointment when any one occupied your pulpit. Oh, sir, how many sabbaths have I ardently longed to spend in Wild Street. On those days I generally rest, or if at sea, keep retired in my little cabin; it is you that preach, and I bless God I attend with renewed pleasure; God in Christ is my rock, the portion of my soul. I have little more to add; but accept my renewed thanks. I bless God for your ministry; I pray God reward you a thousand fold. My friend, you have an honourable work; many seals you have to your ministry; your very valuable life I trust will be prolonged, as with sincere affection and great esteem I shall ever remain,

Dear Sir,

Your obliged friend and servant,  
JOHN HOWARD.

P. S. My best compliments wait on Mrs. Stennett and son. I was at Con-

stantinople a month; a person informed me that a fortnight before my arrival the grand vizier had examined the biscuit of the janissaries, and finding it deficient in weight and quality, ordered the contractor to come before him. His excuse not being satisfactory, on his return he sent immediately and cut off his head in the street, there to remain under the arm of the corpse three days, having some of the biscuit placed before him, and a label on his breast. It being very hot weather, I said it was impossible to remain three days in the middle of the street. "Yes it did," said he; "for our three days may only be five or six and twenty hours; if one half hour before sunset we ever call it a day, and so if half an hour after sunrise it is another day." My mind reverted to the glorious event that is our joy and rejoicing. Adieu, adieu, my dear friend. Yours,

J. H.

P. S. Our ambassador showed me in the magazine what gave me great concern; such a hasty measure I hope will be stopped, for, alas! our best performances have such a mixture of folly and sin, that praise is vanity, and presumption, and pain, to a thinking mind.

*Rev. Dr. Stennett,  
Muswell Hill, near London.*

## THE SERMON. A SKETCH.

BY THE REV. W. BARNES.

In this village lives an untutored but excellent member of our church; shall we call upon her? You see the cottage has a neat appearance, although the poor woman, one would think, has little time to train her honeysuckle, or to keep that row of flower-pots in such good

trim. She has six or seven children, all at home, and almost entirely dependent on the earnings of her husband, who is only a farm-labourer.

"Well, Martha, how are you this morning?"

"Oh, sir, how glad I am to see you!

I was just speaking to my Betsy here, about the beautiful sermon Mr. S. preached last night. You know, sir, I always like to see you at home on Sunday, but last night I had a feast indeed."

"I am glad to hear it, Martha. It is a good thing for ministers to exchange sometimes; is it not?"

"Why, *sometimes* perhaps it is, sir; but not too often. I *did* enjoy Mr. S., however, above measure."

"And what was the subject, Martha, last night?"

"Oh, sir, about Christ praying and pleading for his people. And Mr. S. spoke so beautifully about Christ knowing our troubles and trials, and that none of them were too small or secret for him not to notice them, and bear them on his heart. But I can't tell you, sir, much of what I heard, nor how I felt; but I saw as I never (I think) did before, that Christ felt for me in *all* my cares and sorrows, and it seemed to me as if I should be glad to begin the cares of the week again, that I might feel I had Christ with me in them all. Oh, sir, I feel as if I could never murmur or be out of temper again. And then we sung that beautiful hymn,

'He in his measure feels afresh,  
What every member bears.'

It was all of a piece, sir; and I came home as light as a bird. This morning, too, when I awoke, the sermon was the first thing I thought about; and ever since, I seem not to mind any thing that may come upon me, for Christ 'will bear me conqueror through.' Oh, sir, when the Holy Spirit applies the word, it is sweet indeed!"

"I rejoice with you, Martha, and am truly grateful to God that you found the discourse of my dear brother so refreshing to your spirit. Be watchful, however, that the cunning adversary do not even hereby get an advantage over you, and so turn your joy into mourning."

"Yes, sir; and it came across my

mind just now, that, perhaps, this happy season is only to prepare me for some fiery trial which is to try me; so that I ought not to be too much carried away by it, but 'rejoice with trembling.'"

"It may be so; at any rate, you must take care that this spiritual feast does not lead to a surfeit. You must endeavour to use it as a help to daily, humble, patient obedience. Mind it does not make you dreamy and careless. You know, Martha, our great business on earth is to obey and to endure. We must, therefore, aim to make all enjoyments contribute to our diligence and patience in our Master's service. We must not *rest* in our enjoyments. '*This* is not our rest, but we seek one which is to come.'"

"Oh yes, sir; I often think if the sabbath is so sweet (although I can never get out more than once), what must heaven be!"

'Where we shall see his face,  
And never, never sin;  
But from the rivers of his grace,  
Drink endless pleasures in.'

"I don't know, sir," said Betsy (a blithe, good-natured girl), "what in the world mother would do without the Sunday. The first three days of the week she is always talking about the Sunday that's past, and the last three, about that that's to come."

"Well, Betsy, you see how valuable your mother's religion is to her even in this life. If she did not thus enjoy the Lord's day, her life would be one unbroken round of care and toil, from the beginning of the year to the end of it."

"Yes, sir, that I'm sure it would."

"I hope, Betsy, you do not find the sabbath a burden and a weariness to you."

"I like to go to chapel, sir, but I don't feel as mother does."

"Do you *wish* to feel so?"



"Well, sometimes I do."

"That is, I suppose, when your health is affected, or when some cross and vexing circumstance puts you out of temper with your companions and pursuits?"

"Not *only* then, sir; but I know my heart is not changed yet."

"That is a solemn confession, Betsy; it shows that you are not sinning against God in the dark. The only way to get a changed heart is to believe on the Lord Jesus Christ, which I entreat you to do at once. You know what the hymn says,

'Tis faith that changes all the heart;

'Tis faith that works by love;

That bids all sinful joys depart,

And lifts the thoughts above."

Seek the Lord, my young friend, while it is called to-day. Affliction or death may soon shut the door of mercy against you."

"Ah! sir," said Martha, "I often talk to her of these things, and sometimes she feels and weeps; but then her heart gets light and foolish again."

"Yes, that is just it. She is not yet willing to leave all and follow Christ; but we can never be his disciples on any other terms. These 'flattering baits of sense' must be resisted, Betsy, or they will destroy you. Oh, break away from them; surely they are not worth losing your soul for."

"I am glad, Martha, to see that Betsy is affected by these remarks. I trust she will have resolution forthwith to leave the city of destruction, and go on pilgrimage to the celestial country. Good morning to you."

"Good morning, sir. I hope it won't be long before you call again."

Wending our way homeward through the fields, my mind glanced off from every topic of conversation to the constantly recurring sentiment, "What an important affair is a sermon!" A sabbath sermon is the very staff of this poor woman's life; her incentive to devotion,

her exposition of scripture, her material of thought and conversation; a balm of care to her, a light in darkness, a bulwark against temptation, a beacon in the storm, a directory of duty, a fountain of delights; it is the focus through which she receives the concentrated light of truth, and the object-glass through which she surveys the glories of eternity. Apart, then, from the final and everlasting results of his exercises, how interesting and responsible is the office of a preacher! Perhaps he has a hundred persons or more in his congregation, who, like the subject of this narrative, look up to him as their sole instructor. To their eyes, none else unrolls the ample page of knowledge; to their minds, none else communicates intelligent excitement. His sabbath sermons are the only feasts of reason to which they are summoned, and but for which their minds would stagnate in gloomy somnolence, or be blasted by the alternating fiery and freezing currents of natural passion, wrought upon at will by the secret agency of Satanic spirits, or the open workings of fiendish men. These then are the preacher's peculiar charge. He foregoes his vocation, if, passing by the victims of "chill penury," he hastens to proffer dainty viands to those who fare sumptuously every day. His work is to take the bread of life in wholesome masses, and with a glad countenance and outstretched hand, distribute it to those who are perishing with hunger. Whilst with no Gothic rudeness he may regard those whom science affiliates, he must 'preach the gospel to the poor,' he must have "compassion on the ignorant, and on them who are out of the way," What has he to do with the jingle and glare of oratory? with the flourish of trumpets, "and the voice of words?" Cannot he forego the approbation of the learned? let him become "mighty in the scriptures." Does he covet to be deemed eloquent? let him speak "not with en-

ting words of man's wisdom, but in demonstration of the Spirit and of power." Must his fancy have range? let her in search of imagery roam at large through God's fair creation; let her take the wings of the morning, climb the lofty hills, and skim the bosom of the deep; let "fire and hail, snow and vapours, stormy wind and fruitful trees, wild beasts and all cattle, creeping things and flying fowl, kings of the earth

and all people, princes and all judges of the earth, young men and maidens, old men and children," become her tributaries; but let her not crouch, a suitor, at the shrines of heathen gods and pagan philosophy. Does his ear crave harmony? let rhetoric hand him, not her sounding brass or tinkling cymbals, but her pastoral reed.

*Brompton.*

## PEARLS.

"Orient pearls at random strung."

APOSTASY begins at the closet door,  
M. HENRY.

No duty will be approved of God,  
that appears before him stained with the  
blood of another duty.

BISHOP HOPKINS.

In excuse for the disagreeable tempers and the repulsive manners of some Christians, it is said, that grace may be grafted on a crab-stock. Be it so. But instead of excusing the improprieties, the metaphor condemns. When a tree is grafted, it is always expected to bear fruit according to the scion, and not according to the stock: and "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

JAY.

The rest of heaven is not a rest from labour, but from evil. It is not inactivity, but, quietness of spirit; not sloth, but peace.

HANNAH MORE.

If we are to shun the wicked as companions, we are to attend to them as patients, and endeavour to recover and save them.

JAY.

A good memory is the best monument. Others are subject to casualty and decay: and we know that the pyramids themselves, dotting with age, have forgotten the names of their founders.

DR. THOMAS FULLER.

The growth of grace is like the polishing of metals. There is first an opaque surface: by and by you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.

EDWARD PAYSON.

The oppositions and falsities of error are not without their use. Be they as worthless as dust, they may yet serve to polish and brighten the armoury of truth.

MILTON.

A Christian without trials would be like a mill without wind or water; the contrivance and design of the wheelwork within would be unnoticed and unknown without something to put it in motion without. Nor would our graces grow unless they were called into exercise: the trials and difficulties we meet with not only prove, but also strengthen the graces of the Spirit.

NEWTON.



## REVIEWS.

*Contributions towards the Exposition of the Book of Genesis.* By ROBERT S. CANDLISH, D.D., Minister of St. George's, Edinburgh. Edinburgh: Johnstone, pp. 438.

THE book of Genesis is an historical document of the highest antiquity, and the greatest value. It contains the only authentic annals of the human race for the first twenty-four centuries of its existence. It has, from the nature of the information which it conveys, and the divine authority on which it rests, claims on our attention peculiar to itself. All other pretensions to an account of the creation of man are puerile and absurd; and all the fragments of history which relate to the early ages of the world are so involved in fable, and surcharged with fiction, that they are worthless. Here only we learn with certainty the time and manner of man's creation, his original condition as a subject of the divine government, the tenure by which his happiness was held, and the means by which it was forfeited, together with the first intimations of delivering mercy. Here we can trace, not only the commencement of the arts of civilized society, but also the rapid degeneracy of the world's inhabitants, till, by an awful catastrophe, they all perish, one pious family alone excepted. This sacred narrative teaches us how the earth was repopled, marks the origin of nations, and their dispersion over the globe as the human race increased in numbers. By this we are led to the great patriarch from whom the Jewish nation descended, with whom God entered into covenant, who was "the father of all them that believe," and the illustrious progenitor of him "in whom all the families of the earth" are to "be blessed;" while many brief notices of events and transactions are given, highly illustrative of the character and government of the Great Supreme.

But the whole of what is thus transmitted to us, which is spread over so large a space of time, is comprised within the limits of what would now form but a small pamphlet. Occurrences of the most momentous kind are touched on with

a brevity which does but little towards satisfying the cravings of curiosity; and some of these, extraordinary as they are, are introduced only incidentally. Besides the difficulties thus occasioned, the language in which this ancient document was written has for ages ceased to be a living tongue, and no more of what it once was can now be known, than what is contained in those writings which we call the Old Testament, except we add the few gleanings which are collected from some cognate languages; so that the best Hebrew scholar can have but an imperfect and partial knowledge of the very medium through which these brief but interesting notices are received. He may be assisted by some ancient versions, but he will also be embarrassed by various readings, and chronological discrepancies. To which it may be added, that the facts recorded relate to the age of visible and divine interposition in human affairs, and to a condition of society peculiar to the infancy of the world; so that an exposition which should give a perfect transcript of the writer's meaning, reconcile apparent discrepancies, adjust the chronological dates, discriminate between what is really miraculous and what may be referred to the system and laws of nature, and bring fairly out all the instructive doctrines and lessons of practical wisdom which this book contains, is a task almost as difficult as the object is desirable.

To accomplish such a work a writer should possess, not only a competent acquaintance with the sacred original, and with the productions of the best modern as well as ancient authors who have given their comments on this book, he should be able and willing to avail himself of all the light which recent scholars, and travellers, and antiquarians have thrown on the philology, the geography, the natural history of the bible; he should be patient and careful in his critical investigations, unembarrassed in his inquiries by the trammels of a favourite hypothesis, unfettered by the tenets of a party, and to a clear head and a pious heart he should add a sobriety of mind capable of resisting the perverting fasci-

nations of what is novel, or bold, or imaginative. He should, in a word, unite the learning of Adam Clarke with the taste of Lowth and the judgment of Campbell. And though these qualities are very rarely combined in a high degree, we hail with pleasure any well meant and respectable attempt to clear up the many difficulties of this early record, to give us the true sense and meaning of its disputed passages, and to place its remarkable facts and histories in a satisfactory and instructive light.

We anticipated much, therefore, from the announcement of a work of this kind from an author of so much acknowledged talent, and piety, and learning, as Dr. Candlish. That the "Contributions towards the Exposition of the Book of Genesis" bear the evident impressions of no ordinary mind, we readily admit; but still we must confess that we have felt some degree of disappointment. That our readers who may procure this work may not participate in this feeling, we shall proceed to give an impartial opinion on its nature and merits; on what we consider its excellencies, and what appear to us to be defects.

Let no one expect, therefore, a regular and continuous exposition of the text of the book of Genesis, or of any part of it. This was not, it appears, the writer's intention; "the object," the preface informs us, "being rather to unfold those views of the divine government and the history of man which the general strain of the narrative, in its obvious interpretation, suggests." The work accordingly appears in the form of essays, partaking very much of the style of an animated lecturer. There are, we think, traces of lectures or sermons, which were probably delivered to the author's congregation, very plainly to be seen in these essays. They are twenty in number, extending only to the former part of the seventeenth chapter of Genesis.

These essays take up in order the several subjects recorded in these chapters, with more or less diffusiveness. The theology of them is strictly orthodox, and that in such a sense as the covenanters would have used the term. The piety which they display is warm and glowing, combining doctrine, experience, and practice. The style is lively and vigorous, indicating great command of language, and sometimes showing considerable power. The forte of Dr. Candlish does not appear to be so much

that of calmly reasoning out a difficult case, and patiently weighing evidence, as of energetically inculcating, and strongly asserting what he believes to be true. He gives the result of his own researches and thoughts; and often, without condescending to apprise his readers of the steps by which he has arrived at his conclusions, he calls on them authoritatively to receive at once his statements.

In the same way, Dr. C. frequently makes assumptions, with little or no evidence, and then proceeds to reason upon them as though they had been fully established, or were undeniable truths. Instances of this might be multiplied. In page 27, it is affirmed that when "God said, Let there be light, and there was light," "the LIVING WORD himself going forth was light—the natural light of the earth; as afterwards, again coming forth, he became to men the light of their salvation." And this same divine person, who, it is assumed, was "the light" that shone on the newly made world, is, after "his second advent, when he is to come in his own glory, and the glory of his Father, and of the holy angels," to have "his eternal sojourn on earth."—Page 38. "There can be no doubt that the *stated* PLACE of worship, under the new order of things, was the immediate neighbourhood of the garden, within sight of the cherubim and the flaming sword."—Page 112. Ham, who first discovered the dishonour of his father Noah, and told it to his brethren, is represented as an infidel, who "hated his father's religion," and "disliked him as a preacher of righteousness,—of the righteousness that is by faith. Hence his satisfaction, his irrepressible joy, when he caught the patriarch in such a state of degradation."

Our author seems also to give considerable play to his fancy, much more than we think is compatible with the sobriety of an expositor; this may be convenient as affording scope for rhetoric, but is very little conducive to the acquisition of truth. The separation of the vapours above the earth from the waters below, by the firmament or atmosphere, is not merely a wise and beneficial arrangement of nature, it is, to the imagination of our author, the fitting up of a very convenient and beautiful residence, just above the atmosphere, or rather at that height immediately beneath which the lighter vapours float, for God and his attendants. "For the Lord appears in



royal state, with a retinue of attendant angels and ministering spirits innumerable. And he and his train must have fit accommodation. A palace, a temple, or at least a tabernacle, must be prepared for him. Therefore, the azure sky, with its many coloured drapery of clouds, is formed above the firmament, hanging upon the expansive air, as it divides the vapours from the denser waters below. Thus he uses the upper firmament or heaven, with all its constituent parts, as his own. He retaineth it in his own hands, and all its elements he reserves under his own immediate control. The Lord and his angels are ever in the midst of them."—*Pp.* 45, 46. We cannot imagine that such rhetorical flourishes, and there are many such, can at all contribute to "the exposition of the book of Genesis." In the chapter or essay from which this extract is made, Dr. C. takes the 104th Psalm as the groundwork of his comments on the creation; but he sees in it prophecy as well as history, and seems to consider it as much a descant on redeeming mercy as on providential power and goodness. He finds in it, moreover, an ample confirmation of the millenarian hypothesis; and having quoted the 30th verse of this psalm, respecting God's sending forth his Spirit, and renewing "the face of the earth," he applies it to "the new creation of the lower world, which is to fit it for being the house of the Lord's redeemed." And so strong does he consider the proof of this supplied by the 104th Psalm, and by this verse in particular, that he adds, "Such is the certainty of this renewal of the earth. It is bound up with the Lord's glory enduring for ever, and with his rejoicing in his works. As surely as his glory *must* endure for ever, and he must rejoice in his works; so surely must he send forth his Spirit, and renew the face of the earth." *Pp.* 53, 54. There is much vigour and beauty of writing in this second chapter, but it is any thing but an exposition; there is in it far more of poetry than of logic, of declamation than of reasoning; there is indeed much in it to work on pious feeling, but little to instruct an inquiring mind. It affords an instance of the ease and plausibility with which a lively fancy turns every thing to the support of its favourite opinions.

Dr. Candlish seems very fond of what has been termed spiritualizing the facts

and incidents of the Old Testament. He sees in the tree of life and the tree of knowledge two sacraments, corresponding with "the two sacraments alike under the Levitical and under the Christian form of that covenant." The tree of life, the passover, and the Lord's supper, being one sacrament; and the tree of the knowledge of good and evil, circumcision, and baptism, the other."—*Pp.* 63, 64. "The covering of their nakedness (i. e. of Adam and his wife after the fall) with the skins of animals, represented the way in which sin is covered, by the imputed worthiness of the great sacrifice." It could not, he argues, be for any other purpose. "It must be because the skins have a spiritual meaning." *Page* 100. In a similar way, "leviathan, that crooked serpent," means the devil."—*Page* 79. And Abraham's pursuit and conquest of the kings, who had carried away Lot among their captives, in "a typical and prophetic light," "represents the victory of the Lord Jesus, and his triumph over principalities and powers in his cross."—*Page* 338.

The same imaginative tendency which spiritualizes natural objects, finds employment sometimes in an opposite direction, by giving to the glowing language of metaphor a literal interpretation. One might have thought it almost impossible that the beautifully figurative description of the pacification of the world by the diffusion of "the knowledge of the Lord" over the whole earth, given by the prophet Isaiah in his eleventh chapter, could have been mistaken; but Dr. C. takes this literally, and expects that all carnivorous animals will undergo a physical change in their nature and their organs; so that the jaws and stomachs of wolves, and leopards, and lions, will be assimilated to those of sheep and cows, *pp.* 174, 196. He does not, however, seem to extend these views to fishes, or to any of the inhabitants of the deep. These may still retain their propensities, if this change in the moral condition of the globe precede that renovation by fire which the Dr. expects, when there will literally "be no more sea," as they may not have felt the consequences of the fall, but have belonged to an entirely different economy.

"The inhabitants of the sea, the monsters of the deep, we may, in such speculations, leave very much out of view, as less identified than

the other creatures, or rather, scarcely identified at all, with the peculiar destiny of man, in his creation, in his fall, in the judgments of flood and of fire, and in the final restitution of all things. Nor is there any thing unreasonable, or contrary to the plain sense of scripture, in the notion that there may have been races of animals in the sea, and perhaps also in the air and on the land, belonging to a previous order of things, and independent of man's control. These might occupy the depths of ocean, and even the waste places of the surface of this globe, multiplying and destroying one another, according to the law of prior and less perfect states of being, at the very time when in Eden a new world began. It is among the animals created on the earth, when it received its present form, that we suppose the fall to have introduced, for the first time, the capacity and the habit of preying on one another; and, accordingly, it is remarkable, that it is among them exclusively that the word of prophecy speaks of a different kind of life being restored. It is the lion, not the leviathan, that is described as eating straw like the ox. The savage inmates of ocean's dark abyss may have another history altogether; they may have undergone no such change for the worse at the fall,—they may be destined to undergo no change for the better when the ruin of the fall is finally repaired; for all that we read on this point, in the word of prophecy, is the brief and emphatic intimation, that in the new earth, as John saw it (Rev. xxv. 1), there was no more sea at all."—*Pp.* 197—199.

Throughout these essays, Dr. C. attributes more evangelical knowledge to men of piety of antediluvian or patriarchal date than either the case itself, or the account given us in scripture concerning them, justifies. Abraham seems to have known as much of the gospel as Paul, and all its peculiar doctrines appear, according to the manner in which Dr. C. writes, to have been quite familiar to Abel, and Enoch, and Noah. There is much ingenious and subtle reasoning to prove that Abraham understood that promise, "I will give thee this land," to include a heavenly inheritance, and the glorious resurrection of his body. See chap. xv.

Our judgment after carefully perusing these "Contributions" is this. The author is more distinguished for powerful declamation, for fervid appeals, and for giving to every thing of which he treats an evangelical aspect, than he is for sober inquiry or careful criticism. The work abounds in striking passages, some of them highly poetical and beau-

tifully illustrative; but fancy is allowed too free a scope, and assertion or assumption too often supplies the place of reasoning or proof. One of its principal excellencies we consider to be its practical reflections and its powerful appeals to the heart and conscience. We had marked several admirable passages for quotation, but the length to which this article has already extended admits but of one, and this we select, not because of its superiority to the author's general strain of writing, but because it is a fair specimen of the book, and is, moreover, short. It occurs in the chapter which contains the interview of Abraham with Melchizedec.

"Melchizedec was undoubtedly an eminently holy man,—a believer in the true God and in the promised Messiah; and accordingly the interview between him and Abram, considered merely as the meeting of two eminent believers and patriarchs, is full of interest; the one, Melchizedec, being a remarkable example of the grace of God, preserving, amid the dregs of a general apostasy, an elect remnant; the other, Abram, being an instance no less striking of the same sovereign grace, bringing in, from without, a new seed; and the two mutually recognizing and acknowledging each other. It is as if the torch were here visibly handed over from the last of the former band, to the first of that which is to succeed; the church is transferred to a new stock or stem; the cause receives a new impulse, and is to have a fresh start; and this singular transaction between Melchizedec and Abram is the connecting link between the two systems, or orders, or dispensations, of which the one is now waxing old, and the other is but just beginning to appear. The general unrestricted dispensation of religious faith and worship, transmitted indiscriminately by tradition, among all the descendants of Noah, is about to give place to one limited to a particular family or race, to whom ultimately are to be committed the oracles of God. One form of the primitive system is to be superseded by another. The patriarchal institute is to be succeeded by the Levitical and legal ordinances which are to be established in Abram's house; and the substantial identity of the two, the patriarchal and the Levitical, is indicated by the meeting of the representatives, respectively, of both. It is like aged Simeon embracing in his arms the infant Saviour; the last patriarch and prophet of the law, not departing till he sees and hails the new-born hope of the gospel; the lingering twilight of declining day, mingling with the dawn of a better morn."

After an allusion to Luther our author proceeds :

"So in the interview between Melchizedec and Abram, we have the blending, as it were, and uniting of two different streams; the one now become diffuse, troubled, and impure, and about to lose itself in the shifting sands; the other, bursting from a new source, and just beginning to flow in a straiter channel. At a single point, as it were, at which the former stream is yet unpolluted, they approach towards each other,—they meet and mingle their waters. Thus regarded, the blessing which Melchizedec

pronounced on Abram, and the offering which Abram presented to Melchizedec, are felt to be peculiarly significant and appropriate."—*Pp* 345—347.

We may add, in closing our remarks, that in our opinion the work improves as it proceeds. We have already stated that it is carried only to the commencement of the seventeenth chapter, and have only to add that we hope Dr. Candlish means to continue it through the whole of Genesis, in the spirit and manner which it assumes towards the closing chapters.

## BRIEF NOTICES.

*Memoir of Louisa Maria Statham, wife of the Rev. J. STATHAM, Baptist Minister, Reading. By her Husband. Including Extracts from her Diary and Correspondence; with a Funeral Oration by the Rev. S. CURWEN, and Funeral Sermon by the Rev. W. LEGGE, B.A.* London: Post 8vo. pp. 171. Price 3s. 6d.

We are indebted to this interesting volume for the memoir of Mrs. Statham, at the commencement of this number. The extracts there given will probably induce many to procure the entire narrative, with its appendages.

*Readings and Conversations on Church History; especially intended for the Young. By a Grandfather.* London: Foolscape 8vo. pp. 184. Price 3s. 6d.

The design of this volume has our cordial approbation. It is important that Church History should form part of the studies of our youth. The writer possesses the first of all qualifications for the compilation of a work of the kind, having right views of the kingdom of Christ and of the ordinances he instituted. These he has kept in view constantly; and the Conversations that occupy his pages are in every respect salutary in their tendency. The failures we have observed have arisen from too great reliance for facts and the estimates of character on such historians as Milner. However, we know of nothing so good of the same size and general plan. Happy would it be for the rising generation if a copy were introduced into every dissenting household.

*Geneva and Oxford: an Address to the Professors and Students of the Theological School, Geneva, at the Opening of the Session, Oct. 3, 1842. By the President J. H. MERLE D'AUBIGNÉ, Author of the "History of the*

*Great Reformation," &c. Translated from the French.* Edinburgh: 8vo. pp. 26. Price 6d.

M. D'Aubigné shows that the three great principles of Christianity are, the word of God, alone,—the grace of Christ, alone,—and the work of the Spirit, alone; and that the system of the Oxford Tractarians is diametrically opposed to them all.

*Sabbath Evening Readings. By the Rev. DENIS KELLY, M.A., Minister of Trinity Church, St. Bride's, London, and Author of "Practical Sermons."* London: Edwards. 16mo. pp. 244.

It has been the object of the author to produce "a manual of religious instruction suited more particularly for the family circle, on sabbath evenings." With this view he has written these fifty-two pieces, containing reflections on short texts of scripture, on evangelical topics. A respectable degree of ability is displayed in their composition; and, it affords us great pleasure to add, they are quite free from offensive sectarianism. The theology, we cannot characterize better than by saying that it is the theology of "Young's Night Thoughts," whence numerous extracts are taken.

*The Rites and Ceremonies of the Church of England identified with Jewish wickedness, in a Sermon, preached in the Baptist Meeting-house, Chipping-Campden, December 22, 1842, by the Rev. W. B. DAVIES, Baptist Minister.* Birmingham: Showell. 12mo. pp. 28.

The dangerous tendencies of the baptismal service, the confirmation service, the indiscriminate communion, and the burial service, of the established church, are here pointed out plainly and forcibly; but though the statements are in



our judgment substantially correct, we cannot think the selection of the text or the phraseology of some parts of the discourse well adapted to win the misguided persons who are the objects of the preacher's benevolent regard.

*The Omnipotence of the Deity, with other Poems.*  
By THOMAS BARDEL BRINDLEY. Dudley:  
8vo. pp. 60. Price 1s. 6d.

Had we not received repeated solicitations to notice these poems, they would have been passed by in silence, like many others of the same order; the recorded judgment of the author respecting their value being, in our opinion, more correct than that of his friends who requested their publication. The poetry is very much like the prose accompaniment, of which the following is a specimen:—"In writing these poems I have plucked a feather from the wing of Time, as he flew past in his noiseless career, and have endeavoured to gild it with a hue of heaven, that it might reflect brightness and joy on many a darker moment." We shrink from the attempt to describe the author's muse, as he shrank from the attempt to do justice to the beauty of the lady of whom he wrote:—

"Her form is fair as lily's bloom,  
Her sigh is music sweet;  
She is perfection's self,  
And baffles poor weak description."

*Gilbert's Outline Maps of the World, Diagrams of Projections, and an Index of 2100 Places, with their Latitudes and Longitudes.* London:  
Price 1s. 6d.

*Gilbert's Modern Child's Atlas, consisting of Twenty Steel-plate Maps, with descriptive Letterpress, and an Index of 2100 Places.* London: Price 5s.

*Gilbert's Outlines of Geography, with ten Maps.*  
By J. ARCHER. London: 18mo. pp. 175.  
Price 2s.

Of these works, the first contains eight small outline maps, showing the seas, continents, rivers, and sites of cities, but without names; it being intended that they shall be supplied by the pen of the learner. The second gives the same outline maps, and one or two others, with each map filled up on the opposite page, and accompanied by brief letter-press illustrations. The third includes the maps with a general account of each quarter of the globe, and the different countries it comprises; being a book of geography for the use of schools. Of the first two we can speak with entire satisfaction. The maps are executed with great beauty and precision, and the filling up of the outlines will prove a salutary exercise; but of the third we regret to say that the style of composition unfits it completely for the purpose for which it is designed. The sentences are long and involved, without either perspicuity or elegance.

*Is it Good, or is it Evil? A short Tract on Slavery.* Printed for the Ladies' Anti-Slavery Society, Bond Street, Birmingham. London: 24mo. pp. 36. Price 4d.

Several affecting anecdotes, illustrative of the evils of slavery as it still exists in the

southern states of America, with an appeal to Christians of various classes to use their influence on behalf of the sufferers.

*Scripture Illustrated by Engravings, designed from existing Authorities. Part V. Containing the following Subjects; Moses and Aaron before Pharaoh—Funeral of Jacob—Samson in Captivity—Nehemiah and the Sabbath-breakers of Judah.* London: (Tract Society) Price 1s.

An excellent number: the representation of Samson grinding in his prison-house, especially, is new, impressive, and beautiful.

*Cottage Comforts, with Hints for promoting them, gleaned from experience: enlivened with anecdotes.* By ESTHER COPLEY. Seventeenth edition. London: Simpkin and Marshall. 12mo. pp. 228.

We regret that our notice of this volume was accidentally omitted a few months ago, when it came into our hands. It affords us pleasure, however, to quote the recommendation given by the public—more valuable to an author than the words of a reviewer—implied in the fact that 26,000 copies have been sold in little more than fifteen years.

#### RECENT PUBLICATIONS

##### Approved.

The Principle of Free Inquiry and Private Judgment, and its Special Importance in the Present Times: a Sermon, addressed particularly to Students and Young Men. By ROBERT S. CANDLISH, D.D., Minister of St. George's, Edinburgh. Preached in St. George's Church, Edinburgh, on the evening of Sabbath, December 18, 1842, by desire of the University Missionary Association, and published at their request. Edinburgh: 8vo. pp. 26. Price 6d.

An Address presented to the Rev. Robert Moffat on his intended Return to South Africa, at a Public Meeting of the Friends of Missions held in Grosvenor Street Chapel, Manchester, November 15, 1842; James Kershaw, Esq., Mayor, in the chair; with a brief Account of the other Meetings held on the same occasion. By the Rev. RICHARD FLETCHER. Manchester: 12mo. pp. 11.

Union without Uniformity. The Addresses delivered at the Meeting for Union at Craven Chapel, on January 2, 1843. Revised by their Authors. Reprinted from the Congregational Magazine. London: 8vo. pp. 15.

The Mother taught from the Sacred Scriptures. London: (Tract Society) 32mo. pp. 234.

The Eye. London: (Tract Society) 16mo. square. Price 4d.

The True Church. A Dialogue between a Dissenter and a Churchman, as a Companion to a Tract entitled "Our New Church." By a Working Man. Maidstone: Brown. 12mo. pp. 26.

The Eclectic Review. February, 1843. London: Ward & Co.

# INTELLIGENCE.

## CANADA.

The following paragraphs are extracted from a letter kindly forwarded to us by Mr. Felkin of Nottingham, to whom it was addressed by a friend who has recently emigrated. It is dated Montreal, Dec. 23rd, 1842.

"The church at Montreal is walking in love, under the pastoral care of Mr. Girdwood, and enjoys a good degree of prosperity. The last fortnight has been devoted to protracted services, which have been conducted in a sober and becoming spirit, and I am persuaded will prove a blessing. Each service is preceded by a meeting in the vestry at half-past six, P.M., for prayer. At half-past seven public service begins in the meeting-house; when, after singing and prayer, an address is given on a previously named subject, and that is followed by two or three extemporaneous addresses from others, Mr. Girdwood concluding about nine o'clock with a short address and prayer. Four or five have delivered in rotation the leading address. Twenty or thirty inquirers have resorted to Mr. Girdwood under convictions of sin, as the result of the meetings. May the Saviour, in his sovereign mercy, in due time give peace and joy in believing to every one of them!

"In pursuance of my intention when leaving England, I left Mrs. B. and family here, and went westward to see the province for myself before finally deciding where to settle, and was away nearly two months. Commercially, the country is in a very poor state, through the recent changes and good harvest at home, connected with the overdoing every thing here as at home,—for all are aware it is less laborious to buy and sell than to subdue wild land. In a religious point of view there is much to please and much to grieve. The people of God generally speaking are more anxious and devoted, I think, than with you, and disposed to esteem highly those who preach the word for their work's sake; but they are sadly scattered and have but little *pecuniary* ability to support the cause. They are hospitable to an extreme, as far as my experience goes, and I travelled about 1000 miles in my tour. It is a mistaken notion that inferior talent will do for Canada,—it is just the contrary: those of the emigrants who are not of the poorest class, are generally men of strong minds, and the newness of their position makes even the poorer and least energetic put forth energies which are frequently a wonder even to them-

selves; thus it is necessary, to command respectful attention, that a preacher should be somewhat master of his subject. This may appear strange to you, but I think it is true. There are just now two or three promising openings for ministers of our persuasion, if there were either funds, or men who could work without them on their own resources. My observation has made me a convert to Mr. Edwards's remark when in Nottingham, that what is done for Canada should be done promptly; for society in general is taking form, and will retain, to a great extent, the impression now given."

## CHINA.

### BAPTIST CHURCH IN HONG KONG.

THE following extract is from a letter addressed to Dr. Cone of New York by Mr. Shuck, American Baptist Missionary, late of Macao. It is dated, Hong Kong, China, August 24th, 1843. We copy it from the Baptist Advocate.

"In January last, I had the happiness of baptizing Captain Rogers of Philadelphia, a gentleman of superior intelligence and piety. Captain Rogers had been a Presbyterian for fourteen years, but had never fully examined the subject of baptism until his present visit to China. Without any attempt upon my part to proselyte, he sought my counsel, and advice, and books, with all of which I readily endeavoured to supply him. After three weeks of anxious and prayerful study of the scriptures, and reading, and without once again communicating with me, he came to the full conclusion that the Bible taught that the immersion of the believer into the name of the Trinity was the only Christian baptism. At his own request, therefore, I had, on the 5th of January, the high privilege of burying him with Christ in baptism, in the immense long-boat, as she floated full of water alongside his fine ship, on one of the calmest and loveliest days I have ever witnessed in Macao Roads. The scene was as interesting as it was novel. Captain Rogers's interests, family, connexions, and prejudices were all Presbyterian, but he nobly made every sacrifice for the sake of the truth, and after his baptism literally went on his way rejoicing. He has recently returned to his native land, bearing certificates as a member in full fellowship with the baptist denomination.

"Soon after the above events, the providential openings around me seemed to call loudly for exertion more decided and more efficient than any I had hitherto been able to put forth. The establishment by the English of a civil government on the island of Hong Kong, and the great influx of Chinese to the settlement, and the fact that all missionary operations could be carried on there beyond the influence of catholics and mandarins, led me to decide, after much prayer, to leave my restricted sphere at Macao, and, with my family, to take up my residence at Hong Kong, on the 19th of March.

"Being almost entirely without funds for missionary purposes, and being determined to allow no longer, if possible, my hands to remain tied, I drew up and had printed a statement, which I laid before the foreign community in China, soliciting their pecuniary aid towards the erection of chapels and school-rooms on this island. Mr. Roberts's name was also inserted in the printed statement. Upon application to Sir Henry Pottinger, Her Majesty's Plenipotentiary and Governor of the Island, His Excellency most generously made me a free grant of ground, and subscribed fifty dollars toward the completion of the Queen's Road chapel. My appeal to the community was met in a most gentlemanly and liberal manner by them, there being subscribed in a very short time, for the objects set forth, upwards of seventeen hundred dollars.

"On the 15th of May I had the happiness of constituting a regular baptist church here, which now numbers nine members, with good prospects of increase. This number does not include Mr. and Mrs. Dean, and one convert at Macao, nor Mr. Roberts and one convert at Chek Chu, on the other side of the island. We have visited the baptismal waters once since the formation of the church, and on the 5th of June I yielded to the unanimous call of the church, and became their pastor. The church admits members from all nations and languages. In the latter part of April we had the happiness of welcoming to our extensive field of labour, Mr. and Mrs. Dean, who were driven from their station at Bangkok by ill health. They brought with them a native Chinese assistant, who has joined me at Hong Kong. The health of our friends has improved, and Mr. Dean is now on a visit to spy out the land in the more northern portions of the empire. A free passage in the American ship Lowell was generously tendered to him by Captain Peirce and his kind brother, W. P. Peirce, Esq., of Salem, U. S.

"On the third Lord's day in June, the Bazaar chapel being completed, it was opened for public divine service. It is built entirely of brick, and situated in an eligible position in the thickly populated Upper Bazaar. The

length is thirty-five feet and breadth sixteen feet, two stories high, neatly finished and painted throughout. The chapel room is up stairs, with front venetians, and an open terrace in the rear, and containing the necessary tables, chairs, and seats. The lower story is occupied by my Chinese teacher and block-cutter, both professors of Christianity. The doors are opened during the whole of every day, and every applicant readily supplied with books and instruction. There is below an open five feet verandah in front, immediately upon the street, and also cook-rooms, &c., in the rear. We find it a great convenience to have this lower room, which answers a great many valuable purposes, for teacher, books, paper, printing blocks, types, and now contains about thirty thousand Christian tracts and books belonging to the different missionaries in China.

"The Queen's Road chapel having also been completed, was formally dedicated to the worship of the Master on the 19th of July, in the presence of a respectable and attentive congregation. I was assisted in the services by Mr. Dean and Dr. Bridgman,—subject of the sermon, the divine revelation. This chapel is situated immediately on the Great Queen's Road, fronting and overlooking the magnificent harbour, and midway between the two great Chinese bazaars, and well located also for the foreign community. Its walls are built of substantial stucco, and plastered and white-washed both inside and out. The building is upwards of seventy feet long, and more than twenty-seven feet wide; with a large vestibule, two neat vestry-rooms, cupola, London-made bell, camphor-wood pulpit, rattan bottomed seats, and chairs. It is floored, and ceiled, and painted throughout, the floor marble colour, and the ceiling blue. To make the building as cool as possible, all the windows are made the usual size of doors, and reach to the floor, each having double venetian shutters on the outside painted green, and doubled panel doors painted white, with glass inside. The large front doors are secured by iron bolts and good English brass knob locks. A printed card which was circulated, stated the services of the chapel to be as follows: every Lord's day at seven o'clock in the morning, Chinese worship; eleven o'clock, A. M., English preaching; two o'clock, P. M., Chinese preaching; half-past six in the evening, English bible-class. Every Thursday, half-past six in the evening, English lecture. Every Friday, half-past seven in the evening, Chinese lecture; other services as occasions require. The chapel, however, is open every day; a table, with Chinese tracts, and chairs, are arranged in the vestibule, which is delightfully cool and pleasant, and the native assistant, who lives in one of the vestry-rooms, is always ready to converse, to preach, to give away tracts, and to refer special cases to me.



When the extreme hot season is over, we hope to do much more teaching publicly and from house to house than we are at present possibly able to do. I hold a social conference with the members of the church every Tuesday evening.

"The above chapels were the first protestant houses of worship that ever have been erected in China, and the Queen's Road baptist church is the first Christian church constituted in this great land of heathenism. For these humble beginnings, proceeded with under much anxiety, to God alone must be all the glory.

"The mission house is in a good state of advancement. It is substantially built of stucco, plastered and white-washed inside and out, with venetians and glass, and painted throughout. It contains six good sized rooms, with a wide-covered and tiled veranda hall around, and a kitchen and out-houses attached. The whole will not cost more than about one thousand dollars, and the property will be entirely invested in the Baptist Board. Rents in China are enormously high, and in two or three years generally amount to a larger sum than a substantial and convenient dwelling-house can be built for. The mission house is erected on a portion of the free grant of ground kindly made by Sir Henry Pottinger. There is still room enough left for another dwelling. It ought to be mentioned that as the bazaar chapel is erected upon a bazaar lot, the ground is not a grant from the government, but is taken at a small annual quit rent, as the other lots in the bazaar are.

"The Rev. Messrs. Bridgman and Ball, and Mr. Williams of the American Board, are also erecting a large dwelling-house and printing-office, a few lots distant from the baptist mission house. Mr. Brown, too, of the Morrison Education Society has commenced building on a hill which was granted by the government, and will move his school and family over in the course of two months. The Medical Missionary Society, also has received a hill from the government, but they have not yet commenced building. The Roman catholics have a fine building which is nearly completed. Many foreigners are rapidly building warehouses and private dwellings, and a very large number of substantial and neat brick Chinese houses, and stores, and shops have been erected, and large numbers are still in course of erection.

"The Government House is a commodious building to which other wings are still to be attached. The Magistracy House is a very fine building in a commanding position, with the jails, clerk's offices, and guard rooms in the same enclosure. There are large and substantial barracks at three different positions. A government hospital of commodious extent is nearly completed, not far from the government warehouses. The Queen's Road is sixty feet wide, and affords a pleasant and

convenient public thoroughfare. Granite bridges are thrown over the different streams, and carriages have already begun to run. The public market covers a large space, is well arranged, and is felt to be a very great public convenience. There is a well organized police corps, both foreign and native, and four distinct police stations. Robberies in the town, however, and piracies in the neighbourhood, are by no means unfrequent. The harbour of Hong Kong, which is the finest in the world, and at all seasons of the year contains a large amount of shipping, is defended by one fort and two heavy batteries. The population of the island at present is probably twenty-five thousand, and consists of all classes of tradesmen and artificers, many of whom occupy long lines of neatly built and well filled shops. Provisions are plentiful and cheap. The number of British troops stationed here is about twelve hundred. The following are the present public functionaries of Hongkong, viz : A. R. Johnstone, Esq., Governor; Charles E. Stewart, Secretary and Treasurer; Major W. Caine, Chief Magistrate; W. Tennant, Chief Clerk; C. Fearon, Clerk to the Chief Magistrate and Coroner; Lieut. Pedder, Harbour Master and Marine Magistrate; A. Lena, Assistant Harbour Master; G. Reynolds, Lands and Roads Inspector; Lieut. Col. Taylor, Commander of the troops. Medical duty is performed by the military surgeons. Rear Admiral Sir Thomas Cochrane commands the naval force here, the Blenheim (74) being his flag ship. At Chek Chu, on the other side of the island, where Mr. Roberts is stationed, there are about four hundred troops in barracks. We have money in hand for the erection of the Chek Chu chapel, but the building has not yet been commenced, as no suitable lot can at present be procured. Chek Chu is a quiet little trading town, containing about eight hundred inhabitants, among whom Mr. Roberts finds an encouraging and appropriate field of labour. He has purchased a small house which he has opened for a school-room, although very few scholars can be prevailed on to attend. Mrs. Shuck has only a few children, who live in the family, and who make considerable progress.

"The Rev. Mr. Milne, of the London Missionary Society, proceeded to Chusan in February, where he has been since remaining, but the unsettled state of affairs there much contracts his missionary exertions. In June, five missionaries from Macao took up their residence at Amoy; viz., Rev. Mr. Abeel, of the American Board; Rev. Mr. Boone and wife, of the American Episcopal Board; Rev. Mr. M'Bride and wife, of the American Presbyterian Board; and Dr. Cummings of Georgia, not connected with any society. Dr. Lockhart, of the London society, will likely soon join Mr. Milne at Chusan. Dr. Hobson, of

the same society, is still engaged in medical practice and Christian teaching at Macao. Miss Aldesy, an intelligent English missionary lady, who supports herself, has recently arrived in Macao from Java, and is anxious to proceed to some station northward. The Rev. Mr. Lowrie, who visited China in the latter part of May, proceeded immediately to Singapore, but with the expectation of returning to China.

"We all feel the want of more fellow-labourers. Circumstances are such that it seems almost absolutely necessary for me soon to have a colleague on this side of the island, and yet there appears to be but little hope that the Board will send more missionaries to China. Should sickness or death call me away (and nothing is more possible), we should, in all probability, lose, to a great extent, the advantageous position we have now gained through so much toil, anxiety, and expense, merely because there is no one ready to take my place. The state of Mr. Roberts's lungs, and other circumstances, would render it impossible for him to assume the duties of this side of the island, while Mr. Dean speaks another dialect. There is labour sufficient on this island at the lowest calculation, and in reasonable view of the claims of other stations, for four baptist missionary families. These facts I merely state without designing any *appeal* whatever for more missionaries. If the churches and the Board still continue to neglect this vast and inviting field, after all that has hitherto been said, and written, and developed, the responsibility rests with them, and my concern is to do *my* duty, and to do it alone, if necessity requires.

"As a Christian philanthropist, I watch the various stirring scenes and events around me with intense interest, and verily believe that God, in the economy and wisdom of his providence, designs overruling all these present evils of war, and suffering, and bloodshed, for the opening of enlarged doors for the promulgation of the glorious gospel in these extensive dominions. Indeed, most interesting openings have already been made in positions hitherto absolutely sealed, and are now in possession of protestant missionaries. The progress of events are developing other openings and facilities; are the churches prepared and willing to occupy till the Master comes? Let us look beyond the causes of the present dreadful and warlike position of affairs in China, and regard the results and consequences as they bear upon the advancement of the kingdom and will of heaven, and let us make unceasing prayer unto God, that the gross darkness and moral death which have for so many ages enveloped this great land, may be dispelled by the glorious rising of the Sun of Righteousness, and China become enlightened, and Christianized, and sanctified, and saved.

"I feel great pleasure in *reporting* myself to *you*, knowing how deep an interest you have always taken in foreign missions. My mother too, while a widow, was a member of your congregation in Alexandria, where I was born, Sept. 4th, 1812. I recollect distinctly, though very young, seeing you baptize three ladies one morning; and you will excuse me if I mention a little incident which caused my mother to become a member of your congregation. She attended the theatre, and admired your performances on the stage, and when you left that for the pulpit, she abandoned the theatre, and followed you to hear you in the house of God. If you would do me the very great favour of writing to my mother, you *might* do vast good."

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It affords us pleasure to be able to add to the foregoing interesting statement, that we learn from the American Baptist Missionary Magazine, that D. J. Macgowan, M.D., sailed from New York on the third of November, to join his brethren at Hong Kong, where he is to reside unless a more favourable opening for his labours shall be presented elsewhere. Dr. Macgowan, "having completed a thorough course of professional study, a part of his time will be given to the practice of medicine and surgery. His chief employment, however, will be the dispensation of the gospel, to which he is especially designated, all professional services being rendered only as subordinate to this, and introductory."

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AMOY.

It appears that Mr. Dean has since written to the American Baptist Missionary Board, contemplating an effort at Amoy. He says, "The most favourable position, so far as we can at present discover, will be in or near Amoy. The dialect there spoken is intelligible to us, and two or three of our missionary friends here are making arrangements to go there. Mr. Abeel is now residing at Kolongsoo, an island in sight of, and about one mile distant from, Amoy city. The brethren who have been there, and speak from personal observation, regard it as an eligible field for missionary work, and think that it will become an important place for foreign trade. The people are said to be accessible and of an encouraging character. The climate is cool and healthy. The brethren who propose locating there are good men and agreeable associates; among the number is Dr. Cumming, baptized by the Rev. W. R. Williams of New York."—A still more recent account adds that Mr. Dean, having had the offer of a free passage, had gone to Amoy, Chusan, &c., upon an exploring tour, with special reference to a field for future labour.

NEW CHAPEL.

JUBILER STREET, MILE END ROAD.

A neat chapel in Jubilee Street, Mile End Road, called Providence chapel, and formerly occupied by a congregation of Protestant Wesleyans, was re-opened for worship on the 8th of February. Sermons were preached on the occasion by Messrs. Aldis of Maze Pond, and Hinton of Devonshire Square, and the devotional services were conducted by the Revds. G. Hull, Le Maire, Moore, Aldis, Steane, Murch, Barnes, Peacock, Packer, and Wallace. Mr. Packer, late of Chelsea, has engaged to supply the pulpit, and looks forward with hope to the formation of a baptist church.

ORDINATIONS.

BRAUNSTON, NORTHAMPTONSHIRE.

The Rev. T. W. Appleford, late of Middleton Teesdale having accepted the invitation of the baptist church at Braunston entered upon his labours October the 30th 1842.

EXETER.

The Rev. John Bigwood, late of the Bristol College, and since pastor of the church at Modbury, Devon, has accepted the unanimous invitation of the baptist church assembling in Bartholomew Chapel. He entered on his pastoral duties on the last evening of the old year.

IPSWICH.

The Rev. J. Webb of Arnsby has accepted a unanimous invitation to the pastoral office from the church at Stoke Green, Ipswich.

RECENT DEATHS.

ROBERT HALDANE, ESQ.

As the following sketch of Mr. Haldane's life, which appeared originally in the Edinburgh Advertiser of Dec. 20, 1842, is appended to the sermon preached on occasion of his decease by his brother, the Rev. James Haldane, on the following Lord's day, we suppose the facts may be relied on as authentic.

"He was the eldest son of James Haldane, Esq., of Airthrey, by Catherine, sister of the celebrated Admiral Lord Duncan. Both on his father's and mother's side he was sprung from the Haldanes of Gleneagles, well known as one of the most ancient and nobly-connected families in Perthshire, being also the lineal descendants of the last earl of the old race of Lennex, in whose estates they shared with the royal house of Darnley and the

Napiers of Merchiston. The estates of Gleneagles and Airthrey having centred in Captain Robert Haldane, who died in 1768, without issue, he entailed the former successively upon his two sisters of the full blood, with remainder in default of male issue, to his nephew, the father of Mr. Robert Haldane, to whom also he devised his estate of Airthrey. Through this entail the Earl of Camperdown is now the possessor of the Gleneagles estates.

"Robert Haldane was born in Queen Anne Street, Cavendish Square, London, on the 28th of February, 1764; and, in consequence of the death of both his parents, he and his only brother, Mr. James A. Haldane, were at an early age left to the guardianship of their two uncles, Colonel Duncan of Lundie, and his younger brother, the future hero of Camperdown.

"After finishing the usual course at the High School, and pursuing his studies for some time at the University of Edinburgh, the energetic and enterprising spirit of young Robert Haldane induced him to seek employment in the navy; accordingly, in 1779 he entered the Monarch as a midshipman; and, under the command of his uncle, exhibited such zeal and perseverance in the pursuits of naval science, as to remove all scruples which his guardians had previously entertained in regard to his engaging in a profession to which his fortune and prospects did not seem the best preparatives.

"When Lord Duncan resigned the command of the Monarch, his nephew was committed to the care of his friend Lord St. Vincent, then Captain Jervis. On board of the Foudroyant, young Haldane had the opportunity of participating in a career of unusual brilliancy for two years, and he enjoyed the still greater advantage of being under a captain who discerned and appreciated his talents, who employed him in writing his despatches, and often selected him for duties commonly devolved on an older officer. In the memorable action with the *Pegase*,—at the rescue of the crew of the *Royal George*,—at the relief of Gibraltar,—at the night action under Lord Howe in the Straits,—in the chase of *L'Acadie*,—and on several other trying occasions, young Haldane acquitted himself with such coolness, decision, and zeal, as to call forth the warmest eulogiums of Lord St. Vincent, who wrote to Lord Duncan that his nephew was inevitably destined to adorn the naval annals of his country.

"Such, however, was not the will of Providence. In 1783 the peace converted the naval service into one of comparative dulness and monotony, and although he made one cruise to Newfoundland, and thence to Lisbon, in the *Æolus* frigate, yet he was finally induced to abandon the navy. After having made what used to be called 'the grand tour,' he married, in 1786, the daughter of



Mr. Oswald of Scotstown, and the sister of the late member for Ayrshire.

"The next ten years of his life were quietly spent, chiefly in ornamenting his estate of Airthrey, and it is to the taste of Mr. Haldane that that singularly picturesque and beautiful place is chiefly indebted for the disposal of the grounds, and particularly for the artificial lake which is so justly admired. The probability of his entering parliament was often discussed in the county, where his talents were fully appreciated, but his ambition did not run in that direction, nor did he take any part in politics till the outbreak of the French revolution. At that period he was, like many young men, dazzled with the delusive prospect of a new order of things, and at a time when politics ran high, being fond of argument, he took considerable pleasure in supporting in company the views expressed by Sir James Mackintosh in his *Vindiciæ Gallicæ*. Thus the extent of his democratic opinions was much exaggerated; but he always refused either to join or to countenance any of the clubs and associations which were formed at that time by persons calling themselves the Friends of the People. On one occasion, and one only, did he come forward to express his views on the French revolution. This was at a meeting of the freeholders at Stirling, where the late Duke of Montrose presided, and when Mr. Haldane delivered a speech which made much noise at the time, partly on account of the talent it displayed, and partly in consequence of its being much opposed to the views of the nobility and county gentlemen with whom he was brought most frequently in contact.

"But it was about the year 1794 that Mr. Haldane's views were turned from worldly politics to a loftier subject. His own explanation of his change of sentiment with regard to religion, is contained in the following extract from his 'Address to the Public on Political Opinions,' published at the close of the last century.

"'Before the French revolution,' said Mr. Haldane, 'having nothing to rouse my mind, I lived in the country, almost wholly engrossed by country pursuits, little concerned about the general interests or happiness of mankind, but selfishly enjoying the blessings which God in his providence had so bountifully poured around me. As to religion, I contented myself with that general profession, which is so common and so worthless, and that form of godliness which completely denies its power. I endeavoured to be decent, and what is called moral, but was ignorant of my lost state by nature, as well as of the strictness, purity, and extent of the divine law. While I spoke of a Saviour, I was little acquainted with his character,—the value of his sufferings and death,—the need I stood in of the atoning efficacy of his pardoning blood, or of

the imputation of his perfect obedience and meritorious righteousness, and of the sanctifying influences of the eternal Spirit to apply his salvation to my soul. When politics began to be talked of, I was led to consider every thing anew. I eagerly caught at them as a pleasing speculation. As a fleeting phantom they eluded my grasp; but, missing the shadow, I caught the substance. And while obliged to abandon these confessedly empty and unsatisfactory pursuits, I obtained, in some measure, the solid consolations of the gospel; so that I may say, as Paul concerning the gentiles of old, he was found of me who sought him not.'

"It was characteristic of Robert Haldane, that 'whatever his hand found to do, he did it with all his might.' And now, penetrated with a deep sense of the overwhelming importance of the gospel, he determined to devote his whole power and energy to its diffusion in the world. His first scheme was one on which it is impossible to look without admiring the grandeur of its aim, and the self-sacrifice it implied,—he determined to part with his estates, and himself proceed to India to found a Christian mission. With this view he secured the cooperation of the late celebrated Dr. Bogue of Gosport, Mr. Innes, then minister of Stirling, and Mr. Greville Ewing, the assistant minister in Lady Glenorchy's church, Edinburgh. Others were also to have gone in subordinate capacities, while ample provision was made for all through the munificent liberality of Mr. Haldane, who not only agreed to provide handsomely for their support during the continuance of their agency, but also engaged to pay to each of his principal coadjutors, a sum of £3500 a-piece, at any time they thought fit to return to Britain.

"But all these designs were frustrated by the refusal of the East India government to encourage any scheme for disturbing the superstitions of their pagan and Mahometan subjects. While negotiations on the subject were pending, his principal estate was purchased by the late General Sir Robert Abercromby, and in the address, from which we have already quoted, Mr. H. thus speaks of the transaction:—'I accordingly at last found a purchaser; and with great satisfaction, left a place, in the beautifying and improving of which my mind had once been much engrossed. In that transaction I sincerely rejoice to this hour, although I gave up a place and situation which continually presented objects calculated to excite and gratify 'the lust of the eye and the pride of life.' Instead of being engaged in such poor matters, my time is now more at my command, and I find my power of applying property usefully, very considerably increased.'

Baffled in the design of going to India, Mr. H. did not abandon his grand object—of pro-

moting the diffusion of the gospel. His younger brother, Mr. J. A. Haldane, animated with the same feelings, and urged forward by the same zeal, had been already led by a series of providential causes, to abandon an honourable and lucrative profession, as an East India Captain, and to turn his energies to the revival of religion in his native country. While the elder brother was busily employed with the scheme for the East India mission, Mr. James Haldane was as actively employed, at his own expense, in promoting the gospel at home, and in devising means to supply a remedy for the spiritual destitution of his fellow countrymen, more particularly in the Highlands and Islands.

"When the design of going to India was finally abandoned, Mr. Robert Haldane, who engaged with heart and soul in every cause which he undertook, immediately adopted measures for increasing the number of itinerant preachers in Scotland. With this view he induced the celebrated Rowland Hill to pay two successive visits to Scotland, in the years 1799 and 1800—visits which have become memorable in the annals of religion in Scotland. Regardless of expense, Mr. Haldane erected places of worship in Edinburgh, Glasgow, Dundee, Perth, Dumfries, Elgin, Thurso, Dunkeld, and other places, and brought down from England various popular preachers, who helped to awaken public attention. Nor did he stop here. As there was a demand for preachers which could not be supplied, he instituted seminaries for the instruction of pious young men in different places, and at a great expense. The building of Tabernacles did not succeed, and brought with them, in several instances, many of those troubles and inconveniences which are more or less incident to the tenure of property, where there are clashing interests or opposing sentiments. Into these questions we do not enter; but no candid man will deny the praise which is due to the person who could thus sacrifice such vast sums at what he believed to be the call of duty.

"Nor was Mr. Haldane's philanthropy bounded by the limits of his native country. While engaged in these extensive operations in Scotland, his benevolence suggested the design of doing something for the Christianization of Africa. Through the medium of the late Mr. John Campbell, he arranged a plan with Mr. Zachary Macaulay, for bringing home from Sierra Leone a number of children of chiefs (about thirty, we believe) who were to have been educated at Mr. H.'s expense in Edinburgh, and sent back to Africa when grown up. The children were brought home. A bond for £7000 was given by Mr. Haldane to secure their support for the destined period; but the interest they excited in London induced Mr. Macaulay and his friends to detain them at Clapham, a determination which was

no doubt aided by the declaration of Mr. Pitt that the intelligence of these children had done more than any thing else to convince him there was no innate inferiority in the African race.

"Mr. Haldane's visit to the continent, in 1816, was one of the most remarkable and useful eras in his life, and succeeded a period during which he had been less publicly occupied, and when some people imagined that at his estate of Auchingray he had again become exclusively occupied with country pursuits. In the drainage and improvement of land, in the planting and transplanting of trees, and similar occupations, he never ceased to feel pleasure; and in these, as in other pursuits, he carried on his operations on the same extensive scale and with the same characteristic energy and enterprise. But such pursuits no longer engrossed his mind; and his work "On the Evidences of Christianity," which he published before his departure for the continent, was one of many proofs of the good account which he was able to give of his retired residence at Auchingray.

"Shortly after his return from Geneva and the south of France, where he spent three years, and where his labours were so signally blessed, that an eminent Geneva minister has styled him 'the second Calvin,' he became engaged in that controversy respecting the Apocrypha and Bible Society, which produced so much agitation at the time, and which ended in the exclusion of the Apocrypha from the Bibles circulated by the Bible Society. The ability he displayed in that controversy, the determination with which he asserted the purity of the Word of God, and the power with which he refuted all who were disposed to lower the standard of inspiration, are well known to the world.

"Since that period his elaborate 'Exposition of the Epistle to the Romans' has been published, and its merits acknowledged both in this country and in France and Germany, where it has been translated and published.

"On several other public questions Mr. Haldane's talents have also been conspicuous, and particularly on the question respecting the payment of the Ministers' Annuity Tax, when he discussed the whole question of the duty of paying taxes, whether civil or ecclesiastical, and enforced the duty with a power which has been practically felt both in Scotland and in England.

"In party politics he had long ceased to mingle, but at the contest for Lanarkshire in 1837, he thought it his duty to come forward, and it is somewhat singular that the successful candidate, whom he supported, carried his election by only one vote."

Mr. Haldane finished his course December 12th, 1842.

## MRS STITSON.

Died Oct. 5, 1842, after a protracted illness, borne with Christian fortitude, and without a murmur, Mary Ann, the wife of Mr. Thomas Stitson, deacon of the baptist church Newton Abbott, Devon. She was not merely nominally, but truly, a mother in Israel. For more than forty-two years she by grace maintained an unblemished profession of Christianity in connexion with the baptist churches at Bovey Tracey and Newton Abbott.

## MR. B. ANSTIE.

Died at Devizes, January 14, Ben Anstie, Esq., who for some years past sustained the office of deacon in the second baptist church in that town, which office he filled much to his credit as a Christian, and the happiness and comfort of the church.

## MR. JAMES LEESUN.

Mr. Leesun was a native of Whitehaven, and was born in the month of August, 1785. In his youthful days he lived without God. He went early to sea; at the age of seventeen he was taken prisoner by the French, and remained so for ten years. After his marriage with his present widow they lived about

fourteen or fifteen years indifferent to religion. In the latter end of 1841 he and his family began to attend the baptist chapel at Whitehaven; and he became a member of the church in June, 1842. His conduct as a Christian was highly satisfactory to all who knew him; and his pastor found in him a warm and constant friend. He died in Christ, Feb. 3, 1843.

## MR. C. YOUNG.

Died at St. Albans, Feb. 18, 1843, aged sixty-six, Charles Young, Esq., after a very painful and protracted affliction; during which his Christian peacefulness and patience were equally delightful and edifying. He had been for nine years a deacon of the baptist church in that town, as he had formerly been of the church in Eagle Street, London. His course was eminently honourable and useful. His pastor and the church have lost in him a kind and valued friend.

## MISCELLANEA.

## RESIGNATION.

The Rev. A. Powell informs us that he has resigned the pastorate of the baptist church at Salhouse, and that his labours there will terminate April 9.

## CORRESPONDENCE.

## DELEGATES TO THE ANNUAL SESSION OF THE BAPTIST UNION.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—In anticipation of the approaching meetings of our denomination, we are directed to draw the attention of the churches connected with the Baptist Union to a matter which is not, perhaps, generally understood by them. Every church connected with the Union, either directly or through an association, is entitled to appoint two delegates, besides the pastor (who is one *ex officio*), to attend the Annual Session of that body. The reason why the Committee wish to make this rule more generally known, is that they are earnestly desirous of seeing it more extensively acted on; and they hope that this notification of it will lead to such a result.

We are, dear Sir,

Yours faithfully,

W. H. MURCH, }  
E. STEANE, } *Secretaries.*  
J. H. HINTON, }

February 10th, 1843.

## BENEFIT SOCIETIES.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—The suggestions and inquiries of X. L. on the subject of Sick Societies deserve the attention of our churches. It is of great consequence that the members of churches should have no inducement to meet at the public house, and that better and more economical methods of ensuring support in the days of sickness should be provided for them than can exist in a public-house club. The subjoined statement is at your service, on the condition that you will not hesitate to suppress it, if you receive other communications more to the point.

Nearly six years ago some of our poor members at Denmark Place Chapel, with about an equal number of Wesleyans and members of other churches, were pleased to consult me on the best method of founding a permanent club for relief in illness and old age, and for funeral expenses. My late highly esteemed friend Mr. Besby joined me



in attending their preliminary meetings, and in superintending the formation of their rules. They took the title of United Brethren, and great care was taken,

First, to adopt such a scale of relief as experience, and the tables published by authority, proved to be within the limit of permanency, according to the rate of contribution.

Secondly, that the meetings should not be held at a public-house. The vestry of our chapel is named in the rule, or some convenient room near to it.

Thirdly, that the rules of admission should have prudent regard to health, age, honest and reputable employment, and Christian character.

Fourthly, that the receipts should be regularly invested in the savings' bank.

Fifthly, that the meetings, which are monthly, should be commenced and concluded by prayer.

Sixthly, that the club should be enrolled, by which it obtains the sanction of the law, and the rights of the members are brought within its protection.

Mr. Gurney kindly united with Mr. Beeby and myself in becoming honorary members; and the friends were thus furnished with fifteen pounds for their preliminary expenses. These were as follows:

	£	s.	d.
A set of Account and Minute Books	1	7	6
Engrossing the rules for enrolment	2	7	3
Mr. Tidd Pratt's fee for enrolment	1	1	0
Printing the rules	4	0	0
Secretary's affidavit	0	1	0
	8	16	9

They have had no further pecuniary aid, and their numbers have been only twelve or fifteen, and their payments are but one shilling per month for a single share, yet the blessing of God on the health and perseverance of these good men has given them, in less than six years, a capital of £50, which will authorize a sick allowance of five shillings per week, per share, instead of two shillings and six-pence, which has been the rate hitherto. I had recently the pleasure of being present at their annual tea drinking. Their wives and families, with other Christian friends, formed a large and happy party. Our pastor kindly met them, and after tea expounded to them a suitable portion of scripture, with a pertinent reference to their station and purpose, and prayed with them. Some statements were then made of the condition and benefits of the club, and the remainder of the evening was spent in prayer and praise. Our vestry walls, accustomed to gentler sounds, rang again with the vigour thrown into the singing by a Wesleyan brother (there must be something in that system which strengthens the voice, I think); and at the throne of

grace we felt we were, not in name only, but in the deep emotion of the heart, United Brethren.

Allow me to suggest that the small scale on which this affair has been conducted, makes it an encouraging example to *small* communities. Also, that such unions in our rural districts, might impart a measure of strength and independence, both religious and civil, extremely important to our poorer brethren in these peculiar times; and it should be diligently instilled into their minds, that the general health accompanying habits of life becoming the gospel, with the saving of what even moderate men must spend if they meet at a public-house, enables them to procure a very much larger return, I should think at least twice as much, as the man of the world at the same rate.

I remain, my dear Sir,

Yours truly,

W. LEPARD SMITH.

*Denmark Hill, Camberwell,*

*February 8, 1843.*

DEAR SIR,—It affords me pleasure to inform your correspondent X. L. of a Sick Society established in 1837, and which still continues in active operation.

Having been requested by my late esteemed pastor, the Rev. T. Waters, to turn my attention to the subject with a view to the establishment of an institution of this description, rules were drawn up, and being carefully revised, were inspected and approved by Tidd Pratt, Esq., of London, the barrister appointed by government to examine all friendly sick societies, in order to their being established upon a safe and sure basis. Commencing with about fifty members, of both sexes, we adopted the following as the groundwork of our new undertaking.

Members of the first class to pay 6*d.* entrance and a subscription of 1*d.* per week; to receive 2*s.* a week in sickness, and £2 at death.

Members of the second class must earn the weekly sum of 6*s.*, to pay 1*s.* entrance, and a subscription of 2*d.* per week; to receive 4*s.* a week in sickness, and £4 at death.

Members of the third class must earn the weekly sum of 8*s.*, to pay 1*s.* 6*d.* entrance, and a subscription of 3*d.* per week; to receive 6*s.* a week in sickness, and £6 at death.

Members of the fourth class must earn the weekly sum of 12*s.*, to pay 2*s.* 6*d.* entrance; to receive 9*s.* in sickness, and £8 at death.

On the death of the member's wife or husband, such member to receive, if in the first class, £1; second class, £2; third class, £3; fourth class, £4.

On the death of a member, subscribers in the first class to contribute 6*d.*; second class, 1*s.*; third class, 1*s.* 6*d.*; fourth class, 2*s.*

In case of sickness, to receive full pay for twenty-six weeks; if the illness continues, then half pay for a further twenty-six weeks; and then quarter pay so long as the member may be afflicted. If a member receives full pay or half pay for a less period than twenty-six weeks, he would not be allowed to begin the twenty-six weeks again, on the renewal of sickness, until he should have ceased to receive any pay whatever for fifty-two weeks.

No member admitted above the age of thirty-two. All persons, when admitted, sign a declaration of their general good health.

No female to receive aid during the month of her confinement.

No member to receive the aid of the society till he has contributed fifty-two weekly payments.

When the funds of the society shall amount to a sum equal to one pound for each member, or not less than £50, it shall form a guarantee fund; but any surplus over and above this amount to be divided at Christmas.

We have no honorary subscribers; though it would give confidence and stability in its infancy if friends could be found to aid it at its commencement. Nor do we confine it to the attendants at our place of worship. We meet at the vestry once a fortnight to receive subscriptions. The result has been highly satisfactory. We have now ninety-five members,—have paid to our sick friends £104, besides £10 at funerals,—have divided at Christmas 1840, 1841, 1842, nearly £80, that is, to members in the first class, 2s. 4d.; second class, 4s. 8d.; third class, 7s.; fourth class, 10s. 6d., each year; while we have a balance in hand amounting to nearly £100. I am also happy to state that we are now arranging for our members being visited when ill by a respectable medical gentleman, who will provide those who are sick with medicines, leeches, and attendance. It would be easy to dwell upon the advantages arising from an institution of this kind to our churches and congregations; as also to the children in our sabbath schools, and it would be well if they were more frequently found in connexion with them; but I have already trespassed too long on your valuable columns. Should your correspondent, X. L., wish further information, I shall be happy to receive a line from him.

I am, dear Sir,

Yours respectfully,

RICHARD HARWOOD.

*Union St., Worcester.*

SIR,—Your correspondent X. L. (page 111) wishes to know “whether any of our churches have formed a society or societies amongst themselves for mutual assistance in cases of sickness that do away with the necessity of resorting to public-houses for such

purposes, by holding their meetings in the vestry or school-room.”

A society such as that described by X. L. has been in successful operation in this town for several years. It is called the “Bridgnorth Dissenters’ Friendly Society,” and holds its meetings alternately at the baptist, independent, and Wesleyan chapels. I shall be happy to furnish your correspondent, or any other individuals who may be desirous of establishing such a society, with a printed copy of the rules, which have been approved by Mr. Tidd Pratt, the barrister appointed to certify the rules of friendly societies.

I am, Sir,

Your obedient servant,

J. MIDDLETON SING.

*Bridgnorth, Salop.*

Thinking that it might be a great convenience to friends contemplating the formation of a Society of this kind to have before them one entire code of Rules which have received the ‘approval of the official examiner, the Editor has procured from Mr. Sing those of the Bridgnorth Dissenters’ Friendly Society, which he subjoins.

#### RULES.

1. That the object of this society be to raise a fund for the purpose of assisting its members in sickness, and providing them, in case of death, with decent burial.

2. That no person shall be admitted who is under the age of sixteen years, or above the age of forty-five years; and in case of any doubt as to the age of a person applying for admission, a majority of the members may require the party to give satisfactory proof of the time of his birth.

3. That no person shall be admitted who is not of good moral character, nor shall any person be admitted (except as an honorary member), who is a member of any other friendly society.

4. That all new candidates for admission shall be proposed to the society on the club night previous to one of the quarter days as mentioned in Rule 38, and if the statements as to the health and age of the candidate are satisfactory, he shall be balloted for; the decision of the majority to be final, and the candidate to be admitted on the following quarter day.

5. That entrance money shall be paid by all new members after the following rates—Individuals between the ages of sixteen years and thirty years shall pay the sum of two shillings and sixpence. Individuals between the ages of thirty years and forty years shall pay the sum of five shillings. Individuals between the ages of forty years and forty-five years shall pay the sum of seven shillings and sixpence. One half of the entrance money to be paid on the night of admission, and the remainder on the following club night.

6. That the sum of sixpence per quarter be paid by each member, which, with the entrance money, shall constitute a sinking fund and remain in the hands of the society’s treasurer, to be disposed of as hereinafter directed.

7. That a meeting of the society shall be held every month at the close of the monthly united prayer meetings of the three dissenting congregations in Bridgnorth, at the place where such prayer meetings shall be held.

8. That each member shall contribute the sum of two shillings per month towards the funds of the

society, to be paid to the treasurer at each monthly meeting.

9. That the affairs of this society be conducted by the following officers, a president, secretary, treasurer, three stewards, and a committee of nine members, such officers to be chosen in the first instance by the members of the society generally.

10. That the president shall remain in office as long as both he and a majority of the members agree thereto; in case of a vacancy the society shall elect a successor.

11. That the secretary and treasurer shall remain in office six months, at the expiration of which time successors shall be chosen by the society generally.

12. That the stewards and committee shall likewise remain in office six months, at the expiration of which time their successors shall be appointed by the members of the society in the following manner, viz. one steward and three of the committee from each of the three dissenting congregations in Bridgnorth; viz. Baptists, Independents, and Methodists, according to their priority in the book containing the society's list of members.

13. That the president shall be present at every meeting of the society, and in case of absence, the meeting shall appoint some person to act in his stead.

14. That the secretary keep the accounts of the society and take minutes of its proceedings; all books and papers which he may require for this purpose shall be paid for out of the sinking fund.

15. That the treasurer shall retain the funds raised by the payment of the monthly instalments and fines in each year until the day after Christmas day, on which day a meeting shall be held, when the monies thus collected shall be distributed among the members in equal proportions. Any member who may have joined the society in the course of the year, shall receive a share of the fund proportionate to the time during which he has subscribed.

16. That the sinking fund shall remain in the hands of the treasurer till it amounts to the sum of ten pounds, when he shall invest it in the Bridgnorth Savings' Bank for the benefit of the society.

17. That the sinking fund shall never exceed the sum of fifty pounds, and when it shall accumulate to that sum, the interest arising therefrom shall be divided in the same manner as directed in Rule 15, with regard to the monthly instalments and fines.

18. That when the sinking fund shall amount to the sum of fifty pounds, the quarterly payments of sixpence shall cease, and the entrance money shall be divided in the same manner as is directed in Rule 15, with regard to the monthly instalments and fines.

19. That each of the stewards shall have a key of the box (in which the treasurer shall keep the funds of the society), and attend to the collection and distribution of the funds. That each of the stewards be expected to visit the sick once a week, or be fined sixpence for every omission of this duty.

20. That when a member shall become so ill as to be unable to follow his employment, and shall be desirous of receiving the benefit of this society, he shall obtain a certificate from the surgeon, stating his inability to work, and shall deliver the same to one of the stewards, who shall pay to the sick member the sum of seven shillings per week, for the first sixteen weeks of illness; if the indisposition continue longer, the allowance then shall be three shillings and sixpence per week, which shall be allowed (if necessary) for six months. If the member still continue unable to work, after the expiration of six months, the sum of two shillings shall be levied from each of the other members in the same manner as is directed in Rule 22, with regard to the funeral money, which money shall be paid by the stewards to the sick member, at the rate of three shillings and sixpence per week so long as it lasts; in case of the recovery of the sick member before this last sum of money so raised be exhausted, the remainder of it shall be paid to him, and he shall cease to be a member of this society. If the sick member die before this last sum of money so raised be exhausted, the remainder shall be paid in the same manner as is

directed in Rule 22, with regard to a member's funeral money. And further that no member shall be required to contribute anything to the funds of this society, whilst in receipt of the money raised by the extra payment of two shillings, as directed by one of the clauses of this rule.

21. That after the division of the money specified in Rule 15, none shall again be considered members of this society, till they shall have paid their first monthly instalment in the next year; but if any old member be sick between the time of the division of the money and the first club night of the next year, he shall after paying his first instalment on the first club night of the next year, receive all arrears of allowance due between the above-mentioned periods at the rates and according to the plan directed in Rule 20.

22. That on the death of a member the sum of two shillings extra shall be paid by each surviving member of this society to the stewards, who shall pay the same to the widow of the deceased member, his executors, or nearest relative, as the case may be. And also that when the wife of a member shall die, the same sum of two shillings extra shall be paid by each member in the same manner to the widower: the amount of such sums of two shillings to be paid by the stewards in the first instance out of the money in the treasurer's hands, and replaced by the several members on or before the next quarterly club night. Provided that if the amount of such last-mentioned sums of two shillings shall exceed ten pounds, the surplus above ten pounds shall be added to the monthly instalments and fines, and be disposed of as is hereby directed with regard to them.

23. That a surgeon shall be appointed by a majority of the members on the first club night in every year, who shall receive the sum of three shillings per annum from each member, to be deducted from the amount to be divided among the members at the expiration of each year. For which sum the surgeon shall supply medicine and attendance, free of all other charge, to all members requiring the same, who shall reside within four miles of Bridgnorth; leeches and surgical operations not to be included in this contract. The amount due to the surgeon shall be paid at Christmas.

24. That any member not clearing up all payments at the quarter day shall be fined sixpence; if he shall not pay them on the next club night he shall forfeit one shilling, and if all arrears are not paid on the second club night after quarter day, he shall be expelled this society, and forfeit all claims on it funds. Also that any member who shall not clear up all arrears on the December club night, shall forfeit his share in the annual distribution of the funds.

25. That if any member resides or goes to reside at a greater distance from Bridgnorth than four miles, he shall give notice thereof to the stewards, and if exceeding five miles, he shall be allowed seven days to send his contribution money after the same shall become due, directed to the secretary of the society with proper intimation from whom and whence sent.

26. That any member in the receipt of the benefit of this society, who shall be discovered to have imposed thereon, by representing himself to be sick and incapable of following his employment when he is able to do so, shall be immediately suspended until such time as he shall return the money so fraudulently obtained.

27. That the stewards may grant permission to members recovering from sickness, to try if they can work for two or three days; but no sick gift shall be allowed for such days, if such members are able to work.

28. That when a member who has been receiving benefit from the society, shall declare himself no longer in need of the said benefit, he shall, if required to do so by a majority of the members present at any meeting of the society, produce a certificate from the surgeon stating his recovery and ability to follow his employment.

29. That any member shall be allowed to write out his bills, receipts, or letters connected with his business, and also to look over any workmen in his



employ, and give them orders (but not to work himself) during the time he is receiving any benefit from this society.

30. That if any member shall be afflicted with any disorder contracted by a loose and vicious life, proved by the surgeon to the satisfaction of a majority of the committee, such member shall not only be refused any benefit from the society, but shall also be excluded and forfeit all claims on its funds.

31. That if any member shall come into a meeting in a state of intoxication, he shall forfeit two shillings and sixpence, and if the offence be repeated, he shall forfeit five shillings each time. If any member, after being ordered by the president to quit the room for disorderly conduct, refuse to comply with such order, he shall forfeit one shilling, or if a member refuse to be silent or to sit down when ordered to do so by the president, he shall forfeit three pence, or if any member interrupt or insult any of the officers of the society, he shall forfeit sixpence.

32. That any member of the society who is elected steward and shall refuse to serve the office, shall pay a fine of sixpence for each such refusal.

33. That no member shall be entitled to any of the benefits of this society, till he shall have duly paid all its demands for six months.

34. That every member, on his admission, shall pay sixpence for a printed copy of these rules.

35. That any persons subscribing the sum of ten shillings and sixpence per annum or upwards, to the sinking fund of this society, shall be considered Honorary members thereof. They shall be allowed to vote at the meetings of the society in the same manner as any other member, but shall not be subject to any payments in addition to such subscription.

36. In case of a dispute between this society and any member or person claiming on account of any member, reference shall be made to arbitration, pursuant to the 10 Geo. IV. c. 56. sec. 27. At the first meeting of this society after the enrolment of their rules, five arbitrators shall be named and elected, none of them being directly or indirectly interested in the funds of the society, and in case of dispute the names of the arbitrators shall be written on pieces of paper and placed in a box or glass, and the three whose names are first drawn out by the complaining party, or by some one appointed by him, shall be the arbitrators to decide the matters in difference.

37. That three trustees shall be elected on a quarterly club night, who shall continue in office during the pleasure of the society, and in case of a vacancy or vacancies, another or others shall be elected in like manner.

38. That the stewards shall once in every year cause to be prepared, pursuant to 10 Geo. IV. c. 56. sec. 33, a general statement of the funds and effects of or belonging to this society, and every member shall be entitled to a copy thereof on the payment of twopence.

39. That the quarterly meeting of the club shall be held on the first Monday in March, June, September, and December, in each year.

James B. Grierson.	} Three of the members of the society.
Edward Power.	
George Baker.	
Joseph Wyld Mc Michael, Secretary.	

*I hereby certify that the foregoing rules are in conformity to law, and with the provisions of the Act 10 Geo. IV. c. 56, as amended by 4 and 5 Wm. IV. c. 40.*

JOHN TIDD PRATT,  
The Barrister at Law appointed to certify Rules  
of Savings' Banks,  
London,

25th January, 1841.

*Copy sent to the Clerk of the Peace.*  
J. TIDD PRATT.

## EDITORIAL POSTSCRIPT.

It will be seen that we have inserted several answers to the inquiry in our last respecting Benefit Societies. Since they were in type others have been received, of some of which we should have availed ourselves more fully had they arrived earlier in the month. One, held in the vestry of the chapel in Eagle Street, was established in 1760; and has never been compelled to withhold succour from its members when they were entitled to it by its rules. One, connected with the congregation at Church Street, Blackfriars, was formed in 1817; it now consists of 106 members, and possesses funds amounting to nearly £700. One at Exeter, meeting in the chapel in South Street, was formed in 1829, and is said to have answered the most sanguine expectations of its founders. The concurrent testimony of our correspondents is that such societies are very useful, and that they are conducted more economically, safely, and effectively, when the meetings are held in the vestry or school-room, than they can be on the more common plan. There is nevertheless much propriety in some cautions suggested by one of our correspondents, who refers to evils which arise from too close a connexion between such a society and a church. We agree with him that membership in the church should not be required as a qualification for admission into the benefit society, or influence its decisions respecting any individual's case. He justly observes that such societies, to be efficient, should not be considered either religious or charitable in their constitution: "when rightly constituted they are joint stock or insurance societies, where every member needing assistance claims it as a matter of right and not of favour."

At the meetings of our denomination last April it was felt that it was desirable that in future more than one week should be allotted to the services and engagements of our annual assemblies in the metropolis. An arrangement has consequently been made by which they will extend this year from Wednesday the 19th of April, when the first private session of the Baptist Union will be held, to Friday the 28th, when the public meeting of that body will take place. The arrangements of the Baptist Missionary Society will be found in this month's Herald.

It will afford pleasure to our readers to learn that the Committee of the Baptist Missionary Society have obtained for the site of the new Mission House an eligible piece of ground in the heart of the city. Its front is in Moor-gate Street, and it reaches thence to Coleman Street. From the northern and western parts of the metropolis omnibuses are continually passing it; while from most other parts omnibuses rendezvous within five minutes walk of it, at the Bank.

# THE MISSIONARY HERALD.

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KITSON TOWN, JAMAICA.

## KITSON TOWN, JAMAICA.

THE accompanying sketch represents the newly formed settlement of Kitson Town. It is situated in what are called the Red Hills, in the parish of St. John, about eight miles from Spanish Town. The designation is applied to the whole of the district on account of the colour of the soil. Tradition reports it to have been the site of a large aboriginal settlement, called Guanaboa, and the report is corroborated by the remains of Indian utensils often found in the woods. The district was once remarkable for its groves of cocoa or chocolate trees, but now for its ground provisions, and the abundance, variety, and excellent quality of its fruit. The large building seen on the top of the hill is designed to represent the chapel and school-room, not yet finished; that on the left, the residence of the schoolmaster and mistress. The trees on each side are different varieties of fruit-trees—orange, citron, mango, cocoa-nut, &c., &c. The village, but a part of which is seen, occupies the foreground. The houses, we are told, are not quite so large as the sketch would lead the spectator to suppose.

The land which forms the site of the township was formerly called Scotts Hall Plantation. It was purchased by Mr. Phillippo in 1829, at the request of a considerable number of the peasantry around. At that time it comprised 195 acres of land, and contained one small, dilapidated house, now repaired, and occupied by a schoolmaster and mistress. The object of the establishment of the township was to concentrate the hitherto neglected and scattered population of the district, in order to afford them a comfortable homestead, to render their labour available to the more extensive cultivation of the parish, and to furnish the means of permanent religious instruction to both children and adults.

It was begun in the year 1839, and opened on the 3rd July, 1841. At the latter date, about sixty-four acres were sold in allotments, between sixteen and twenty cottages were erected or in progress, and the number of inhabitants was fifty. Since then it has considerably increased.

The settlement was named *Kitson Town*, in honour of George Kitson, Esq., and family, of Brixton Hill, in the county of Surrey; and the streets or intersections are principally distinguished by the names of the different members of the family. The ceremony of opening the township was commenced by singing a hymn which related to the goodness of God in the gifts of his providence, by prayer for the divine blessing, both temporal and spiritual, on the inhabitants of the settlement in particular, and by the delivery of an appropriate address. The principal design of the ceremony was to create an occasion on which the duties and advantages of a faithful and proper discharge of the social and relative obligations of life could be more especially inculcated and applied than in the ordinary course of ministerial duty. At the same time it furnished an excellent opportunity for such hints on the subject of agricultural and horticultural pursuits, as well as of cottage architecture, as might materially contribute to the comfort and advantage of the peasantry, and to a more extensive and ready development of the resources of the country.

The foundation stone of the chapel and school-house, united in one building, was laid on the same day, by the minister of the congregation, attended by the usual formalities. A few refreshments, spread out upon a rustic table beneath the dense fruit trees which crowned the summit of the hill, having been partaken of by the company, and benedictions invoked on the heads of their minister and family,



on the benevolent individuals in honour of whom their settlement was named, and on their friends and benefactors in general, the whole assembly, rising, sung "Praise God, from whom all blessings flow," &c., and immediately departed to their respective homes, pleased, profited, and in peace.

The inhabitants of the settlement are, almost without exception, employed five days in the week on the surrounding properties, on which they were formerly located as slaves, and are a sober, industrious, and well conditioned peasantry. The population of the neighbourhood is very considerable, and the congregation on the Sabbath day increasingly good. Another station, about fifteen miles further in the interior, is already connected with it; and applications are being made for the establishment of one or two more in other directions. A considerable portion of the materials for the chapel have been collected and brought to the spot by the voluntary labour of the people, assisted by an attorney for two or three estates in the neighbourhood; and as soon as the building can be used for the purposes for which it is intended, it is believed that the station will be one of the most interesting and prosperous in the district.

## EAST INDIES.

### CALCUTTA.

The following paragraphs are taken from a letter from Mr. W. W. Evans, dated Calcutta, Nov. 16, 1842.—

We had here, on Friday evening last, a severe shock of earthquake. It was very generally felt, and quite alarming. My dear wife was much affected, being still very feeble after her recent severe illness. At the time it was experienced we were all at brother Yates's house, in committee on mission business. We all ran out of the house, fearing the house would fall upon us.

Have you any more missionaries for this destitute country? Who is *still* saying, "Here am I: send me?" Surely we need help, and I hope some will be induced to come hither, although Beeby and Gibson are not with us.

The returns of the Jubilee services have exceeded our expectations. I think you will be gratified when the particulars are furnished you. You will learn that our friends at Se-

rampore were cordially with us, and have subscribed about 200 rupees.

The weather is now very pleasant, for the thermometer is down to 80°. Were it not for this relief I know not how the climate of India could be endured.

Our young friend, Mr. Page, with my three native preachers, are gone on a missionary tour, in a northerly direction from hence, and are likely to be absent for about three weeks. I pray they may return praising God for granting repentance and faith to the people. What a field! and how very few and feeble are the labourers to cultivate it!

We are in pretty good health, as is the case with our entire circle. Remember us affectionately to all dear and loved friends; and when our journey through this wilderness world is ended may we all meet in heaven!

In a subsequent letter. Dec. 16, Mr. Evans says,

Two years have now elapsed since I was permitted to enter on missionary duties in this idolatrous land. I desire to feel truly grateful to almighty God that after many trials I am still in health and strength privileged to labour for him with increasing comfort and usefulness. "Bless the Lord, O my soul; and all that is within me bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits."

During this period forty-seven persons have been added to the church under my care, and the Benevolent Institution, still under my direction, is full and prosperous. The public examination of the latter took place on Tuesday last, the 13th inst. and, I believe, gave

general satisfaction. All our brethren were present, and most of the missionaries of the other societies, with several other parties. There are 320 boys and 125 girls in the Institution. My dear wife and I have laboured *very hard* indeed in this important sphere of usefulness, and our earnest hope is, that our labours have not been "in vain in the Lord." I feel, however, that I have been doing much beyond my strength, and another arrangement must be made for the future. May heavenly wisdom guide all my steps!

There are now 129 members in the church at Lal Bazar; and three native preachers, whose labours are under my direction. I feel that this is more than I can well do. I deem it necessary to state, that of the forty-seven persons added during my pastorate, not one has come under church discipline. My hope is, that they are all walking in a manner worthy of their high vocation.

A very intelligent Hindoo gentleman in easy circumstances, has for some time been in the habit of coming to my house for conversation with me on the truths of Christianity. What may be the result I cannot say: he is very candid and thoughtful, ready to acknowledge error when it is pointed out to him, and prepared to follow the truth when clearly

stated, with its accompanying evidences. There is very much in the present condition of the Hindoos to excite our ardent hopes. May God the Spirit prepare them for the reception of that truth which is now so diligently preached and so generally understood. Thousands of youthful Hindoos reject the absurdities of their religious system with disdain, and openly acknowledge that they are searching for a more excellent way. Who does not fervently pray that they may be directed to the great Teacher sent from God, and that they may obtain redemption through his blood?

Our projected association of the churches in Bengal will, under God, secure much good for the cause of Christ generally. Our first meeting will be at Serampore, during the second week in January. The next meeting will probably be held in Calcutta.

My brethren are at present in pretty good health. Mr. Jonathan Carey leaves us next week. We much regret his departure. Mr. Leslie has not yet arrived. Mr. Garrett, a very respectable servant of the Hon. Company, is also returning to England, and I have requested him to give you a call at Fen Court. He is a truly good man, and has been a member of my church.

## ENTALLY.

Mr. Small writes as follows, Nov. 15, 1842:

You will be glad to hear that one of the scholars of the Entally Native Institution is on the eve of being baptized. The ordinance will have been administered, I trust, before this leaves Calcutta, as we have arranged that it shall take place to-morrow morning *p. v.*, in the Entally Native Chapel. It is one of the young men (of the 1st class), an essay by whom was inserted in the last Report of the Institution, as a specimen of first attempts. His name is Sama Chum Bhose. He joined the class about the same time that the superintendence of the school was entrusted to my care, and has pursued his studies under me with the exception of the short interval mentioned in the Report, in which the whole class was seduced away by a heathen teacher, for upwards of eighteen months. During the greater part of that time he has been an anxious inquirer after the truth, as well as a diligent student in various departments of literature and science, but especially of the scriptures. He is a young man of considerable talent and great amiability; and I firmly trust—as well as pray—that, if spared, he may yet become a zealous and impressive preacher of the word. He is beyond the years of pupillage (being upwards of nineteen),

so that he has a full right to act for himself, but still we anticipate no little annoyance and opposition on the part of his relatives and others; and it is probable that, for a time at least, the Institution will be yet more thinned than it *has* been since the introduction of native Christian teachers. For a while, at any rate, till other arrangements may seem desirable, he will, at his own earnest request, take up his abode in our house. But I hope that he may hereafter become one of the first theological students in the revived Serampore College.

There are two other young men, in the same class, and about the same age with him, whom I know to be, and for some time to have been, under serious impressions—*almost* persuaded to be Christians—but being entirely dependent on a rich Baboo, the force of truth has much to oppose it in their breasts; and the contest betwixt the Spirit and the flesh must be very severe. I expected, however, that one or other of *these* would have come forward as soon, or even sooner, than Sama Chum, and I am not without hope that his worthy decision and example may have a blessed effect upon them. May the Spirit soon constrain them by the love of Christ!

I am sorry I cannot obtain time to write a longer letter at present, but hope to send a few lines soon again. We are both very well, and busily engaged in various spheres of usefulness, as the Lord opens up the way to us. The Sailors' Chapel, the General Hospital, and a Bible class at Cooly Bazar, once a week, are amongst the rest.

### AGRA.

Mr. Phillips writes, December 8, 1842, as follows :

The scene of my labours during the past year has been the river side, Taj Gunge, and the neighbouring villages, in which we have met with great encouragement. In order not to interfere with the operation of the Church and Agra Missionary Societies, we marked out a circle of fifty villages, many of which have been visited, and some of them very frequently. When the weather would allow, we went out morning and evening, and on cool, cloudy days after breakfast also; and thus visited four or five villages in the day. Every where in Hindoo villages we have been listened to with deep attention, and the remarks made showed that the hearers felt much interested in the subject of discourse. In a Mussulman village, on the contrary, the poorest inhabitant is too proud to listen, and too prejudiced in favour of his prophet to be convinced of the claims of the Son of *Mary* to Godhead. In our circle of villages, two of these occur, occupied by Mewatis, or those who in times of native misrule were professional thieves, and are now very bad characters. In four or five villages the farmers received us and our message so gladly that we often visited them, and sometimes pitched a small tent, in which we remained a few days, teaching them from morning to night. This part of the country is very arid, when compared with Bengal; and the yearly rains are often scanty and irregular. This was the case a few months ago, when for more than a month in the rainy season we had not a single shower. This gave us an opportunity of showing them God had once punished the Israelites for idolatry by a drought of three years, and then caused it to rain in answer to prayer; that this might be their case, and that though we could not foretell or cause rain, we would pray for them. On one occasion Brij Lal prayed before the whole village after we had preached, and on our departure we said it may rain in two or three days. On the third day it rained to their joy, and ever since they have esteemed us highly. This is, however, a dangerous thing to repeat, for they are so superstitious. It is a very difficult affair to convince them that we cannot foretell events, seeing that wisdom of every kind, far superior to what their most learned men have attained, is in our books. If we can make a steam-boat, a telescope, a

watch, and a balloon, how is it that we do not understand alchemy and astrology? My attempts at establishing good schools have not succeeded, though for eight rupees a month it is easy to maintain a day school, taught by a heathen pundit. Though the children may read good books at school, the amount of spiritual knowledge gained is very trifling, and they soon lose it. The temporal advantage is all the children or parents look at. If government would establish hundreds of day schools instead of expensive colleges which turn out a few idle, proud young men, the aggregate of civilization would be greater. Boarding schools are the only kind which a missionary can conduct with profit, and these require great funds.

Last month I attended the Betinsar mela, at which several thousands yearly assemble. It is held in the ancient bed of the Jumna, between high cliffs, and is chiefly famous for its horses and camels. It is also a place of pilgrimage, sanctified by the presence of the idol Baba-Adam, a form of Mahadev. I went in company with Mr. Kriess, the Church missionary, and a poor Greek who had been educated at Athens, and having wandered through Egypt, Turkey, and Syria, came to Bombay, where he learned a little English, and thence here. There were also five native preachers, for whom a separate tent was erected, at the door of which one or more was constantly engaged in preaching and distributing the scriptures. Within we received any who wished to inquire more particularly about this new religion. In the mean time others of us were engaged on the banks of the river in preaching to the thousands of devotees. On our arrival the Greek doubted whether the natives would hear the gospel well; I therefore took for my first text, suggested by his presence, Paul's sermon at Athens, which is beautifully appropriate to a Hindoo congregation, and especially so at that time, with the long line of temples just before me filled with worshippers. At the close of the sermon, the multitude applauded what they had heard. We were delighted to find some traces of our last year's labour. Those who had received books came for more. One man had learned half of the life of Christ in Hindee verse, containing more than Rippon's Selection, and began to repeat it. Another reminded me of



the reproof I had given him for worshipping the ling, and a third who had received books came to all our preachings, and often to our tent to be instructed. He has a very high opinion of our Lord and Saviour, and lamented that there was none to teach him in his town. On the grand day of the bathing we took our books into the court of the great temple, and there, surrounded by the din and emblems of idolatry, we preached Christ, confuted objections, and distributed the scriptures. My last text that night was, "God so loved the world," &c., when I showed that without shedding of blood, even that of the Son of God, there could be no remission. Before this mail leaves I hope to have attended another large fair, a short account of which I may insert.

*Dec. 23.* The Baldeo mela was very thinly attended this year, and offered little that was interesting. A Brahmin of one of the temples, however, encouraged us by revealing the effects of our labours. He said that the reason of the fewness of worshippers this year was that we distributed books and preached against idolatry, which he hoped we would discontinue, as it took away their living. It is a remarkable fact, that this year every mela I have attended, or of which I have read, has been more thinly attended than formerly. Some of these fairs are decreasing every year, and as they are all idolatrous, the idols are being famished out of the land. If government would only leave this ancient mass of superstition alone it would crumble to pieces in a few years.

## DELHI.

In one of his itinerant excursions Mr. Thomson met with the following incidents.

Looking out of my window at Delhi some weeks back, my eye caught a glance of a young man whom I thought to be a native of Bengal; I called to him, found I was right, and discovered in his company an emaciated youth whom he was conducting to a boat proceeding to Bengal. On addressing the unfortunate youth, who had lost his health, I found out that he knew me, had seen me at Mabesh near Serampore, received a tract from me. I now supplied him, as a dying person, in the last stage of a wasting fever and dysentery, with what scriptures and tracts I possessed and deemed beneficial for him, and solemnly commended his soul to God in prayer. Of those I gave Bengali books to here, one young man, from some unaccountable feeling of affection for me, repeatedly addressed me, "My dear father!" You will say this is a suitable state of mind for the reception of God's word: and may the issue of our short intercourse prove beneficial to the soul of this youth.

As I was walking along the main street of the fair, an aged Hindu, with a beard perfectly grey, attended by barkandazes, as Darogah of the Meerut jail, came up to me and asked me if I recollected him; I said, I did not. He said he had been policedar of Hauper many years back, and on passing through I had given him the gospel of Luke. I now gladly embraced the opportunity of pressing his making himself fully acquainted with the Lord Jesus Christ the Saviour of the world, and by faith calling upon him for pardon, sanctification, and salvation. I likewise brought him to my tent, and presented him with one of your Urdu Testaments and the first volume of the Urdu Bible, which he promised faithfully to read.

A pandit who has long been one of my

most determined opponents, but who took with him a few days ago a Sanskrit Testament, has made me another visit; but this was evidently one effect of his having read the Sanskrit testament. "At what pains the gentleman has been," said he, "who executed this great work! But," added he, "wherefore all this pains?" "For the conversion of souls," I said; "and to ensure the salvation of but one soul. Salvation is of the last importance, and the possession of the whole world is not to be put in competition with the attainment of salvation." The man seemed to own this. He then had a good deal of conversation with me; and, among other things, asked, what led me to hope that the word of Christ preached or distributed among the people, most of whom I never see again, will avail to their conversion? I replied, "The promise and declaration of our Lord himself, 'I, if I be lifted up, will draw all men unto me.' 'And other sheep I have, who are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, one shepherd.'" He asked, when this was to take place. I said, there was no time fixed by the specification of a number of years; but that, as in matters of agriculture, when a piece of land is to be ploughed and sown its inequalities are levelled, so whenever and wherever believers in the Redeemer find their fellow-men made accessible to them in the events of God's providence, they feel that they are called on to attempt to glorify him by spreading the knowledge of his word and the savour of his name, and both implore him to have respect to his covenant and expect he will do it, as well for the good of souls as for his own glory. "This," said the man, "is according to your

understanding of things; but I reason differently. You give your books without a threat and without a bribe, and the men are neither terrified nor allured. You see nothing of them, and it may be you hear nothing of them. But they die, and perhaps have not been changed in their minds by your books; but the books die not: *their children come to the possession of them, and argue—Our fathers accepted of these books, and kept them till death; there must be something good in them: our fathers perhaps intended we should read them, and we will read them.* Thus, by long patience and pursuing this plan, you wisely secure the changing of the minds of the children of those who take your books. This is my understanding of the matter." I told him that I laboured with no such view as to the ultimate effects of the books in the families of the men, but I looked to and laboured for immediate results in the persons of those addressed, and on whose attention the word of salvation was pressed; and that the servants of Christ had also witnessed such results of their labours, and I mentioned several instances in Hindustan, and numerous in Bengal. The man had some more talk about the possession of supernatural powers, abstraction of mind, and other things, and left me in a better mood than he had ever done before. It is really heart-cheering throughout the day to witness crowds on crowds assembling to hear the word, staying a short time, or remaining for hours; some disputing, others proposing questions, some reading, others listening; all together presenting a kind of spiritual market, in which soul-commodities are offered and taken, without money and without price, save the cost of ridicule, bantering, and such-like consequences, resulting from an acceptance of the word, or approval of its propositions.

To-day, a zamindar of the Moradabad district interested me much by his inquiries about the Saviour, and his desire to possess his entire word; his joy was very great on obtaining an Urdu Testament, and his solemn, earnest manner of thanking (though hardly able to stand from lameness), very gratifying. A pandit of Almorah, residing here, another pandit proceeding to Joypore, and a score of others, evinced great joy and thankfulness on

receiving the Sanskrit or Hindi Testaments or Psalms. Some of Maniram's relations and friends also were of the number, although they had but recently, though silently, upbraided him with his profession of Christianity, and consoled themselves under the disgrace in which they conceived their clan to be involved by his defection from the faith of his ancestors, by saying it was decreed by fate! And since they are now accepting books of the same opprobrious religion (whether to read or to ridicule their contents), it may be they deem themselves exempt from the operations of the same unavoidable decrees which doomed their brother to be an outcast.

A reader connected with the Church Mission at Meerut, told me, a bairagi had applied to him for the Hindi tract, "Idolatry forbidden of God," which he said he had read and committed to memory, but some one had lately stolen it from him; and he wanted another copy. The next day the bairagi himself came to me: some ten years ago he had obtained the tract of me at Delhi, and taking its denunciations against idolatry, and believing them to be in accordance with the divine mind, he soon commenced and happily succeeded in committing a great part of the tract to memory, a portion of which he now repeated with emphasis and in a solemn manner. I asked him to come with me to Delhi, and pressed my request, but he declined accompanying me; yet promised, at no distant period, to come and stay a few days with me. I wish this may be the case; but I much fear the wandering habits of the poor man will not suffer him to stay any considerable time, even though he should come, of which, however, I have my doubts. Thus we see, my dear brother, the silent but certain operation of one truth or other of the divine word, tending to produce conviction of sin, one flagrant, universal sin: and in this measure of good actually effected we cannot but rejoice; at the same time we shall not be deemed sanguine, if we indulge the hope that heathen minds thus convinced, will yet, in the course of his providence, and the operations of his grace, be led to God, as the only proper object of worship, the only Saviour, and the Father of spirits.

## CEYLON.

In a letter to Mr. Carey, dated Colombo, Nov. 18, 1842, Mr. Daniel says:

I hope the work of the Lord is going on in the division under my care. In most of the stations, without any great revival, an advancement is visible. In almost every one of them, members, in some cases several, have been added during the present year. The new mission on the Sugar estates bids fair to produce extensive good. Thirty-six visitations

were paid to them during the last month, and a spirit of inquiry is awakened among several of the hearers, who, as they are in a great measure from the Coromandel coast, appear, from what I have heard, likely to carry back to their own people what has been preached to them.

We regret to learn from a letter written by Mr. Harris on the 15th of December, that he had experienced a renewed attack of fever, and was in a very debilitated state. He was about to embark for England in the Persia, which was expected to sail in the beginning of January, and hoped to reach this country before the end of April.

### JAVA.

In a letter dated Samarang, June 23, 1842, Mr. Brückner communicates some intelligence of a more pleasing character than any which we have received from that island for some years. In perusing his communication our friends will remember that Mr. Brückner is not writing in his native language.

I am just returned from a short visit to Surabaya, a place about 250 miles from this place. I went thither by sea, as travelling by land is very expensive and fatiguing in this country. I had heard some report that in a village not far from Surabaya, a number of natives had been awakened to their spiritual concerns by reading some tracts. After spending some days in the house of a pious friend of that town, I went to the village where those people lived, at a distance from the town about twelve miles. The village I found to be a large place, containing upwards of 170 families, in a fine, fertile place, surrounded by rice fields and quantities of trees. But the number of people who professed to believe in the Lord Jesus was small, being nearly confined to one family. I found they had joined themselves into a small congregation, who met together for prayer in the evening and in the morning after rising from sleep. The number who were present, old and young, was about twenty. Several others, who had formerly joined them in prayer, had already forsaken them. However, the sight of them was very interesting to me, they being the first of the natives who call on the name of the Lord Jesus Christ; the leading man among them being an elderly man who had been twenty-four years priest of the village formerly. About four or five years ago he came once to Surabaya; when just at the bazar some one was distributing some Javanese tracts, which he had still preserved, and I found it was one of them which I had printed about twelve years ago in Bengal. Reading this tract, the contents of it left such an impression on his mind, that he could not be satisfied with his way of living: he left off to be priest, and forsook his other Mussulman practices. He at last found out the people at Surabaya who had given away the tracts, who explained its contents nearer to him, and directed him to the Saviour. They gave him also a New Testament, which he read diligently, and so became a believer in Jesus. From this time he became active in his family and among his neighbours, with the intention of leading them to Christ. This caused some

stir in the village; some joined him, others were offended, that he and his adherents were threatened to be expelled from the village, which however did not take place. I found, considering the untoward circumstances, they had made tolerable good progress in the knowledge of the gospel; for the only means they have to obtain some knowledge are a few tracts and the New Testament, and nobody with them who explains these to them. Several of them had learnt Dr. Watts's smaller catechism by heart, which they repeated to me. This little book I had formerly translated and printed in their tongue in Bengal. The first man described, expressed much sorrow about his sins, for which he looked to Christ for pardon. They said they loved the Lord Jesus, and they would rather die than forsake him. They appeared to be very affectionate one towards another; there was no jangling and quarreling among them, which is so usual among the natives. They said they loved the Lord Jesus so much, because he had loved them, that he even had sacrificed his life for them. When they met together for worship, they chanted one or two pages out of some tract; a few words in prayer were uttered by the leading man, and then he spoke a few words by way of exposition, and closed with a short prayer. I spent about two days with them, during which I had time to explain the way of salvation to them, for which they appeared very thankful. They sat always around me, asking and speaking about the new way they had found. They showed me much kindness. I would not as yet baptize them, because they did not as yet appear to me anxious for baptism. I spoke to several more of the inhabitants of the village during the time, of salvation by Christ, but several did not pay much attention to what I said, as they appeared to like their way of sins better than the way of righteousness; with one it seemed, however, that the admonition had been taken well, as he had declared he would join now the worshippers of Jesus. Several of them accompanied me cheerfully home to Surabaya, when I bade them farewell.



## WEST INDIES.

### NEW MISSION TO TRINIDAD.

Trinidad, an island about ninety miles long and fifty broad, is one of the most southern of the group familiarly called the West Indies. The tenth degree of north latitude and the sixty-first degree of west longitude cross its centre ; and it is separated from the province of Cumana, on the southern continent, by the Gulf of Paria, whence its headlands, mountains, valleys, and plains, present to the eye a magnificent scene, enamelled with perpetual verdure. Azure skies, an elastic atmosphere, beautiful rivers, forests of palms, groves of citrons, hedges of spices and perfumes, and delicious herbs and fruits, have combined to obtain for it the appellation of The Indian Paradise. It became a British colony in 1797. Its population is about 40,000, of whom the white inhabitants are scarcely one tenth.

The attention of the Committee has been directed to Trinidad, as a missionary station, by a resident on the island, Mr. George Cowen, a baptist, who has been for some years an agent of the Mico Charity, but who has long been anxious to preach the gospel to those who were ready to perish. His first communication with the Committee took place nearly two years ago ; the inquiries they instituted have been satisfactorily answered ; and the term of his engagement with the commissioners of the Mico Charity having expired, Mr. Cowen is now accepted as a missionary, to be located at Port of Spain, the principal town of the island. Before this meets the reader's eye, we trust he will be actively employed in promoting the objects of the Society. In the last letter received from him he says :—

Having now no particular object to occupy my attention here, I earnestly desire the commencement of your operations. In a private way I meet a few of our faith and order, who came from America ; to whom the intimation of a mission in connexion with them was glad tidings. A week or two since, I made a tour through a part of the colony I had not before visited, in company with a minister from America, and stayed some time with a few settlements of individuals from that country, imported here during the American war, whom we found in a state of great spiritual destitution. I was pleased, however, to find not a few of them favourably disposed to our communion, from their previous connexion with churches or congregations in

their native land ; and a few I met, who continue to unite in public worship, such as reading the scriptures and prayer. When I stated it as probable that a missionary from your Society would shortly be located in the colony, if not in their midst, they seemed rejoiced and took courage.

Since my arrival in the colony, I have been assisting them a little, though at a distance, by counselling them through deputations sent me from time to time, but never before had the pleasure of visiting them at their own homes till the occasion referred to.

At my suggestion, some months since, they commenced a small chapel, which I found somewhat advanced, and which I encouraged them to complete as soon as possible.

## NORTH AMERICA.

### THE TUSCORORA INDIANS.

Many of our readers have doubtless perused with lively interest the intelligence which has recently appeared in different numbers of the Baptist Magazine relating to the reception of the gospel by Indians on the Grand River, in the western part

of Canada, and the persecutions they have experienced. More than one hundred of these aborigines, principally of the Tuscorora tribe, have within a year been baptized on a profession of repentance towards God and faith in our Lord Jesus Christ. Their case has been repeatedly brought before the Committee; and application having been made by Mr. Girdwood, of Montreal, as Secretary of the Canadian Missionary Society, for aid in preaching the gospel among them, one hundred pounds has been voted to that Society, under a guarantee that it shall be strictly devoted to that purpose.

## HOME PROCEEDINGS.

The term for which Mr. Saffery's services had been secured having expired, he has been re-engaged as agent to the Society in the North of England. His residence will be at Leeds.

Mr. Williams, late of Mandeville, Jamaica, has arrived in London, with Mrs. Williams, having been necessitated by the state of his health to return to this country. The voyage has greatly restored him; but we regret to add that medical opinions in Jamaica are unfavourable to his future residence in a tropical climate.

Mr. and Mrs. Tinson, and their companions, left the Downs on the 4th of February, after having been tossed about, by the violence of the winds, several days.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next report, should be made, at the latest, in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

## DESIGNATION.

Mr. F. Hands, late student at the Baptist College, Bristol, having been accepted for missionary labour in the island of Jamaica, was designated to the work on the 29th of December, 1842, in the baptist meeting house, Cannon Street, Birmingham. Mr. Acworth, Theological Tutor of the Baptist College, Bradford, commenced the service by reading the scriptures and prayer. Mr. James, of Birmingham, delivered a solemn and impressive introductory address on the importance of an increased measure of piety in the church, and of union among Christians to the successful prosecution of missionary objects. The usual questions were

proposed by Mr. Morgan, in answer to which Mr. Hands gave an account of his Christian experience, and of the motives which had determined him to devote himself to the service of Christ as a missionary particularly in the West Indies.

A very suitable prayer was then offered by Dr. Hoby, after which Mr. Swan, Mr. Hands' pastor, addressed a faithful and affectionate charge on the necessity of personal religion to sustain the character and to give efficiency to the labours of the Christian minister, and especially of the Christian missionary.

The attendance was very large, and the

whole service, which was unusually interesting, and accompanied with refreshing tokens of the divine presence and blessing, was concluded by Mr. J. Raven.

On the following day a tea meeting was held in the school-room belonging to Cannon Street Chapel, to which Mr. and Mrs. Hands were invited by a large number of their Christian friends; who availed themselves of the

opportunity of presenting Mr. Hands with a copy of Matthew Henry's Commentary, and Mrs. Hands with a copy of the Works of the late Rev. Andrew Fuller, as tokens of their sympathy and esteem.

Mr. Swan presided on the occasion. Prayer was offered, and several interesting addresses were given, by ministers and other Christian friends.

### CORRESPONDENCE.

My dear Brother,—

The importance of "Working Societies for Africa" is very great, and deserves the particular attention of the friends of Jesus, and of the benighted pagan. These societies have already been formed at Newcastle, Halifax, Manchester, and other places, by Christian ladies, who appropriate a part of their property and time to the supply of garments for the naked inhabitants of Western Africa.

At the present moment the natives of Fernando Po are nearly all destitute of the smallest article of dress composed of European manufacture. Their common covering is an anointing, all over the body, of palm oil and clay; with a monkey's skin, the skin and feathers from the back of a fowl, or simple fern leaves or grass, attached to a withe, which goes round the loins. On their great *bala*, or play days, they assemble to dance, and to feast, dressed up in a way too fantastic to be easily described. Besides the common covering of palm oil, the face and body are painted in various ways. One eye is red, the other yellow, and the other parts of the face are white or blue. The hair is adorned with clay, in pieces like red wax tapers; the brow is dressed up with vertebrae of snakes and skulls of monkeys. The hat is like a large basket, also fitted up with goats' horns, feathers, and the skins of snakes. Other parts of the body are ornamented with pieces of shells, bones, charms, wooden bells, pieces of goat's fat, skins of the wild cat, and tails of monkeys. The wedding dress is a covering of wood ashes, above the covering of palm oil, and a profusion of ornaments in the form of shells, bones, skins of the wild cat, and tails of the African sheep. Most of the young people, and those who are termed poor, are in a state of all but entire nudity; and very many are naked altogether.

It is right that every benevolent soul should feel for those who are *now* in that state in which

Britons *once* were, in some of the ages long since gone by. It is necessary that clothing should be supplied, not only for the aborigines of Fernando Po, but also for most of those we have visited, and intend to visit, on the adjacent continent. All those who apply to us for regular instruction, and those who may attend our schools, we intend to clothe; and shall encourage civilization to the utmost of our power by disposing of clothes to those who agree to wear them. As this cannot be done at the expense of the Missionary Society, I desire to urge the matter upon the attention of our benevolent friends who have at their disposal remnants, &c.; and upon ladies who have hitherto been forward in their works of faith and labours of love.

The following practical suggestions may assist in the formation of such "Working Societies for Africa."

1st. Those who agree to make up garments should meet to work, if possible, once a week. The vestry or chapel is, on various accounts, the best place for this purpose. The best time for meeting is from two to five o'clock, P. M. This will give three hours for work, and leave the evenings, generally sufficiently occupied, free.

2nd. The interest and profit of all will be promoted by one of the party reading those books and missionary notices from which information may be gathered on the natural history of Africa, and the moral and spiritual condition of its inhabitants.

3rd. On the purchase of materials. Many will give their money freely for these, who will not support our mission.<sup>8</sup> The funds necessary to sustain that need not be diminished in the smallest degree. The materials required for the garments are of the cheapest description. Cotton goods of any kind will do. In almost every town there are tradesmen who have prints out



of fashion, old stock, &c., which they will give or sell at the cheapest prices. Manufacturers also may be solicited for damaged pieces.

4th. In reference to the size and shape of the garments. It is enough to say, that a frock or gown for the females, of the simplest description, to draw at the neck and waist, with either long or short sleeves, would do exceedingly well. For the males, a shirt to button at the neck and wrists would be all that we should at first require. These frocks and shirts should be of all sizes, from that of the child in the mother's arms to the full grown man and woman. They should be made to reach about half way from the knee to the ankle.

In addition to the benefit which the poor African will himself receive from these Christian efforts, the missionary cause will also receive advantage. In return for *presents* of clothing, yams, fowls, and other necessities will be *freely given* to your missionaries, whose expenses will thereby be diminished, while their comforts and their usefulness are increased.

The supply cannot be too large, and for some time to come there will be full scope for the diligent exercise of this labour of love. The self-denial which in some cases it may require is small, when compared with that of the wives of missionaries, who, in dwelling among the uncivilized tribes of Africa, will endure for Christ's sake a trial of delicacy more painful than to "breathe the tainted air of that burning climate."

I remain, my dear brother,

Yours very affectionately,

JOHN CLARKE.

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Waltham Abbey, Feb. 10, 1843.

My dear Brother,—

I hope you will be able to find room in the next "Herald" for the following extracts from letters I have recently received. The first is from our much respected and zealous friend the Rev. J. Millard, of Lymington. The second I have recently received from a young friend in Sussex, whose example will, I trust, be imitated by others. I have no doubt that in old coins there is much "hoarded wealth" in the church, the contribution of which to the missionary cause will afford more real gratification to its possessors, than the indulgence of their antiquarian tastes. I am glad of this opportunity of bringing the subject before the attention of your readers, for although the case which affords it is not the only one which has

recently come under my observation, it is the first in which I am able to present the sentiments and feelings of the contributor.

*From the Rev. J. Millard.*

"You are aware that I undertook a voyage to Guernsey and Jersey on behalf of the Mission. In Guernsey more was collected than was ever done before. I visited the three French baptist churches in the island, and although I could not speak French, yet through an interpreter much information was communicated to the friends assembled, who appeared much interested. The meetings were well attended. It was the first time that a deputation from the parent society had visited the French churches, who were gratified by the attention thus paid them. In future I hope they will always be noticed. Such marks of regard from their English friends they value, and it has a beneficial influence on their religious interests locally. In Jersey the baptist interest was in a ruinous condition. The church had not met for months prior to my visit; the chapel had been closed during that period, and was about to be sold to the French Catholics. I was, however, allowed the use of it for the Lord's-day, and for a public meeting. Before I left Jersey matters were put in a train to resuscitate the baptist interest. The friends now meet in another chapel, which was then vacant; have a good man for their minister, and pleasing prospects before them. Another year the Mission will be more assisted."

*From B—, Sussex.*

"Will you be so kind as to apply the contents of the enclosed purse to the furtherance of the missionary cause? They are old coins, many of which I have had by me for many years. I do not know that there is one of any extra value, but I thought if there were you would know, and could make the most of it. This consideration induced me to send them to you. Were I certain they were only valuable as money, I should not trouble you with them, but remit the amount. I did not think it was right to keep them (although I value them on account of their reminding me of bygone days) while the Jubilee trumpet was sounding, and every exertion is needed. Excuse my saying so much about them, as they are so very trifling."

I am, my dear Brother,

Yours affectionately,

P. J. SAFFERY.

Dear Sir, *Ramsgate, Feb. 6, 1843.*

When this appears in your periodical there will be only thirty days before the annual missionary accounts will be made up for the Report of 1843. I am anxiously hoping to hear that the Jubilee fund has neither directly nor indirectly diminished the regular income of the Society, and that the same amount reported for the general purposes of the mission in 1842, will at least be reported in 1843.

It is the easiest thing in the world for each baptist church throughout town and country to refer forthwith to the Report of 1842; and if their statement for 1843 be larger in amount, so much the better, but if it be at all smaller, let such deficiency be forthwith supplied, that the Jubilee fund may be an entire bonus.

I am, dear Sir,

Yours faithfully,

J. MORTLOCK DANIELL.

### ANNUAL MEETINGS IN LONDON.

The arrangement of the Annual Meetings held in April will be found to differ this year from that of preceding years: it is designed that they shall occupy portions of two weeks, one week having been found too short for the meetings of the various societies of our denomination.

The following is the list of meetings of the Baptist Missionary Society:

*April 20. Thursday evening, half past Six. Surrey Chapel.*

Annual Sermon, by Rev. C. ELVEN, of Bury.

*April 23. Lord's Day.*

Sermons at the various chapels throughout the Metropolis.

*April 24. Monday afternoon, Two o'clock.*

Juvenile Meeting at Finsbury Chapel.

*April 26. Wednesday morning, Twelve o'clock.*

Lecture by JOHN SHEPPARD, Esq., of Frome.

*April 27. Thursday.*

Annual Meeting, in the morning at Exeter Hall, and in the evening, by adjournment, at Finsbury Chapel.

### LETTERS RECEIVED FROM MISSIONARIES.

**EAST INDIES.**—Calcutta, Rev. J. Thomas, Nov. 16 and 17, Dec. 17; Rev. W. W. Evans, Nov. 16, Dec. 16.—Entally, Rev. G. Small, Nov. 15.—Patna, Rev. H. Reddy, Nov. 15.—Monghyr, Rev. J. Lawrence, Nov. 11.—Barisaul, Rev. S. Bareiro, Nov. 9.—Agra, Rev. T. Phillips, Dec. 8.

**CEYLON.**—Colombo, Rev. E. Daniel, Nov. 18, Dec. 19.—Kandy, Rev. J. Harris, Dec. 15; Rev. C. C. Dawson, Sep. 14 (from Colombo), Dec. 22.

#### WEST INDIES.

**JAMAICA.**—Kingston, Rev. J. H. Wood, Nov. 15; Rev. S. Oughton, Dec. 17, Jan. 2.—Port Maria, Rev. D. Day, Dec. 28.—Jericcho, Rev. E. Hewett, Nov. 15 (Mrs. H.), Nov. 24.—Springfield, Rev. R. Merrick, Dec. 9.—Fuller's Field, Rev. W. Hume, Dec. 19.—Mandeville, Rev. J. Williams, Nov. 15 (Mrs. W., from Vale Lionel), Dec. —.—Salter's Hill, Rev. W. Dendy, Nov. 1.

—Old Harbour, Rev. H. C. Taylor, Dec. 6 and 28.—Montego Bay, Rev. T. Burchell, Dec. 7.—Falmouth, Rev. W. Knibb, July 30, Nov. 18, Dec. 6 and 16.—Manchioneal, Rev. J. Kingdon, Dec. 1.—Lucea, Rev. E. J. Francies, Dec. 15.—Ebony Grove, Rev. J. Reid, Dec. 16.—Brown's Town, Rev. J. Clark, Dec. 13.—Savanna-la-Mar, Rev. J. Hutchins, Dec. 7.—St. Ann's Bay, Rev. T. F. Abbott, Dec. 5.—Stewart Town, Rev. B. B. Dexter, Nov. 17.—Chebuctoo, Mr. J. A. Hoskins, Nov. 7.

**BAHAMAS.**—Nassau, Rev. H. Capern, Dec. 6.—Turk's Island, Rev. W. Littlewood, Oct. 31.

**TRINIDAD.**—Port of Spain, Rev. G. Cowen, Nov. 15.

**HONDURAS.**—Belize, Rev. A. Henderson, Nov. 19.

**SOUTH AFRICA.**—Graham's Town, Rev. G. Aveline, Oct. 28.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Mrs. Hawtin and Mrs. Agates, of Hammersmith, for a box of useful and fancy articles, for the Rev. W. Knibb; to the Rev. John Burder, of Stroud, for a volume and pamphlet, for the Jamaica Theological Institution; to Mr. Reed, of Sevenoaks, for three volumes of the Baptist Magazine; to the Misses Simpson, of Cambridge, for a parcel of Baptist Magazines, for Jamaica; to Mrs. Brennand, of Worcester, for a box of useful and fancy articles, and books (including a cotton box from the maker, S. Snedker), for Mr. J. Tunley; to Miss Foster, of Newcastle, for a box of apparel for Africa; to Miss Jones, of Tewkesbury, for a box of Magazines; to Mrs. Bentley and other ladies, of Devonshire Square, for a parcel of cotton prints, &c., for the Rev. John Clark, of Brown's Town; to Dr. Joshua Gray, for books, for the Jamaica Theological Institution; to Miss Foster, of Cambridge, for a parcel of useful articles, for Africa; to a friend, at Lymington, for a parcel of books and magazines; to the Rev. J. Pilkington, of Rayleigh, for Brown's Bible, for the Jamaica Theological Institution; to Ladies, at Worcester, for a box of apparel, for Africa; to the Rev. I. M. Soule, of Battersea, for a parcel of books, for the Jamaica Theological Institution; to the Rev. B. H. Draper, of Southampton, for Caryl on Job, twelve vols. 4to., for the same; to the Rev. J. Upton, of Poplar, for Watts' Works, 4to., for the same; to J. L. Phillips, Esq., of Melksham, for Lardner's Credibility, four vols., for the same; to Mr. James, of Cardiff, for a case of cutlery, for Africa; to Mrs. Fletcher, of Longparish, for a case of buttons and magazines; to Miss Salter, of Bath, for a case of apparel and books, for the Rev. E. Woolley; to J. J. Gurney, Esq., of Norwich, for ten vols. of his Works, for the Jamaica Theological Institution; to Messrs. Bagster, for a parcel of books, for the same; to Mr. Paxon, for the Baptist Magazine, complete from its commencement, for the same; to Mr. Andrew Kennedy, of Carlisle, for a watch, for Africa; and to Miss Paine, of Hammersmith, for the Baptist Magazine for 1841, for the Rev. E. Hewett.

Mrs. Angus acknowledges, with many thanks, the receipt of a box of articles for the outfit of a missionary's wife for Africa, from "*Three Sisters*," at Oswestry.

## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of January, 1843.*

<i>Annual Subscriptions.</i>		£	s.	d.			£	s.	d.			£	s.	d.
					BERKSHIRE.					DEVONSHIRE.				
Bartlett, Rev. T., Marn-wood .....	1	1	0		Sunning Hill, Missionary Prayer Meeting Box, by Mr. Chew .....	2	0	0		Bampton, produce of Missionary Box .....	0	12	3	
Gurney, Hon. Baron ...	10	10	0		Wantage, on account ...	12	0	0		Budleigh Salterton—				
Priestley, Mrs. ....	2	2	0							Trededgo, Mrs. ....	0	4	0	
Wears, Rev. W., Epping	2	2	0							Chudleigh, Mrs. Rouse, Christmas Cards .....	1	4	6	
<i>Donations.</i>					BUCKINGHAMSHIRE.					PAINTON, CHRISTMAS CDS.				
D. ....	5	0	0		Billingsfield, Box by E. Cannon .....	0	10	6						
Friend to Mission, by Rev. J. Angus .....	5	0	0		CAMBRIDGESHIRE.					DURHAM.				
N. G., for <i>Entalla</i> .....	10	0	0		Haddenham—					Middleton Teesdale—				
Christmas Cards—					Contributions .....	3	1	7		Davidson, Mrs., Christmas Card .....	0	10	0	
Benham, Mr. James .....	0	15	0		Do., for <i>Translations</i> .....	3	17	4						
Peake, Miss .....	0	5	0		Streatham—					ESSEX.				
Phillippo, Masters G. and J. C. ....	2	1	4		Collection .....	6	1	2		Loughton—				
LONDON AND MIDDLESEX AUXILIARIES.					Contributions .....	1	13	0		Proceeds of Association .....	7	0	3	
Buttlesland Street, Hoxton, Girls' Sunday Sch. ....	0	12	3		CORNWALL.					Romford—				
Hammersmith—					Truro—					Collection .....	4	15	9	
Christmas Cards—					Contributions .....	7	10	4		Boxes .....	0	16	7	
Gurney, Miss. ....	0	13	0		Do., for <i>Schools</i> .....	1	1	0						
Henney, Mr. ....	0	15	0		CUMBERLAND.					HAMPSHIRE.				
Miller, Miss .....	0	1	1		Carlisle—					Northampton—				
Meard's Court .....	9	17	10		Kitts, Mr., Christmas Card .....	0	13	6		A Friend .....	0	10	0	
										Portsea, on account .....	70	0	0	



[illegible]

## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of January, 1843.

	£	s.	d.		£	s.	d.		£	s.	d.
A Friend, by the Rev.				Dodson, Mr.	1	0	0	Pilbriht, Great	2	12	0
J. Clarke, for <i>Missionary Vessel</i>	5	0	0	Driffeld	21	18	3	Riddings	1	10	6
A Friend, by the Rev. J.				Ellis, P., Esq.	25	0	0	Rayleigh	4	0	0
Haigh, for ditto	1	1	0	Ensham	2	3	0	Do., for <i>Miss. Vessel</i>	1	0	0
Accrington	28	1	6	Evesham	13	8	4	Russell, Rev. Joshua			
Addlestone	7	10	0	Fairford	4	0	0	balance	100	0	0
Amersham	12	11	6	Frome	186	4	0	Stockton, Tea Party	1	10	0
Arlington	11	9	2	Fynnon	4	0	0	Stowey	8	0	0
Ashburton	0	15	0	Giles, Mr. W.	1	11	1	Sherring, R. B., Esq. at			
Ashford, additional	2	6	0	Graham's Town	385	13	0	Jubilee Breakfast in			
Brecon	14	4	0	Do., Sunday School	15	14	2	London	100	0	0
Bloxham	6	10	0	Do., Kat River	15	10	6	Street	2	12	0
Burslem	10	0	0	Greenwich, Collection	11	11	11	Sible Hedingham	2	10	0
Bourton on the Water	26	5	0	Do., Bunyan Chapel	2	9	2	Semley, Rev. J. King, &			
Bourbridge	8	14	0	Do., Mr. Holland	5	0	0	friends	5	0	0
Burford	4	17	8	Do., Wire, D. W., Esq.	10	0	0	Salford, Ebenezer Sun-			
Barclay, R., Esq., for				Guiting, Naunton, &c.	21	1	10	day School	1	0	0
Africa	10	0	0	Hamsterley	2	2	0	Shipstone	13	2	6
Bridgnorth, by Mr. J. M.				Hook Norton	6	3	4	Scarborough	82	0	10
Sing	10	0	0	Hunmanby	2	8	9	Shields, North	6	0	0
Birmingham, Mount Zion				Hengoed	1	3	6	Salter, Samuel, Esq.,			
Chapel	16	5	0	Harris, R., Esq., Leicester	100	0	0	Trowbridge	250	0	0
Burton Latimer, add.	0	5	0	Honiton	4	11	0	Sunderland	18	13	0
Beaumaris	2	13	5	Kilham	8	0	0	Sheffield	100	0	0
Bagshot	4	1	4	Leamington	22	6	0	Shayer, Mr.	1	0	0
Budleigh Salterton	1	7	0	Lechlade, &c.	11	12	3	Stow on the Wold	3	12	0
Bishop Burton	8	0	0	Llanryhd	0	9	4	Thornbury	30	14	0
Bridgwater	6	0	6	Llonekerley	5	5	0	Tonge, Mr., by Mr. Cad-			
Burrowbridge	4	5	4	Milton	3	2	0	by	1	0	0
Burlington	40	0	3	Monghyr, by Rev. J.				Tewkesbury Sunday Sch.	5	8	0
Bradford, Yorkshire, Cds	0	17	10	Lawrence	69	17	10	Talywern, near Machy-			
Crickhowell	5	0	0	Newtown	29	4	6	allth	1	5	0
Chadlington	3	2	0	Norwich, on account	200	0	0	Unicorn Yard	5	18	0
Colchester, Collection	11	19	8	Nicholls, Mrs., Colling-				Pope, R., Esq.	2	2	0
Do., Tea Meeting	7	14	5	ham, for Theological				West, E., Esq., Amer-			
Do., Collected by Miss				Library	1	0	0	sham	50	0	0
Patmore	5	7	6	Middleton in Teesdale	8	7	4	Wincanton, Rev. G. Day			
Do., Thank Offering				Newcastle on Tyne—				and friends	22	4	6
from a Soldier from				New Court, additional	150	0	0	Wantage	13	10	0
abroad	2	0	0	Tuthill Stairs, do.	18	10	0	Wallend	4	4	0
Cloughfield	7	6	6	Oxford	50	0	3	Whitehaven	7	10	0
Chipping Norton	11	5	10	Payne, Rev. W., Ches-				Woodstock	5	10	0
Church Street	12	10	0	ham, additional	1	0	0	Worcestershire, on ac-			
Cutsdean	3	6	0	Penny, John, Esq.	50	0	0	count	80	8	6
Carlisle, Messrs. Strahan				Pembroke Dock	13	1	0	Old Coins, from Mrs.			
and Kennedy	1	5	0	Do., for <i>Miss. Vessel</i>	1	0	0	Sargent, of Battle.			
				Do., Bethany	2	0	0				

## ERRATUM.

The Contributions to the Jubilee Fund from High Wycombe, in the January Herald, should have been as follows:—

	£	s.	d.
Messrs. Hearn and Veary, donation	40	0	0
Messrs. Cuming and Stoneman, do.	5	0	0
Mr. C. Stoneman, do.	1	0	0
John Wilkinson, Esq., do.	2	0	0
Proceeds of Tea Meeting	6	6	2
Collected by Mr. James Packer	2	10	0
Ditto Mr. Veary	2	2	6
Ditto Mr. Vernon	2	5	0

61 3 8

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

# IRISH CHRONICLE.

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## ON IGNORANCE

RESPECTING THE MORAL AND SPIRITUAL CONDITION OF IRELAND.

THAT Ireland has been politically misgoverned, and with respect to her spiritual interests grossly neglected, are sentiments in which there is now an almost universal acquiescence;—her debasement, as the inevitable result, is also freely admitted, but the nature and the degree of that debasement remain to numbers of the inhabitants of Great Britain (well informed on other matters) subjects on which their knowledge is lamentably scanty. Some are probably repelled from the necessary investigation, by discovering the intimate connexion in every department of Irish history between the political and the religious, together with the disunion and strife which have attended both; it has required too much of patient thought to be successfully pursued: moreover, the attention they have bestowed has continually impressed the conviction, that an energy and a perseverance were requisite in administering relief, to which they felt themselves inadequate, and despaired of finding in others;—thus Ireland has been left, pitied, but unrelieved. Others require the stimulant of success to incite them to action; they act from feeling rather than from principle, and their steady co-operation can never be relied upon: they are essentially ignorant of what is indispensably necessary to be done as instrumental to her thorough renovation. Numbers assist efforts on behalf of which an appeal is made as a matter of course, just as they would aid any other evidently benevolent project; but they never ponder the statements of the condition of Ireland presented before them—these are heard comparatively without attention, and forgotten without regret.

It is the design of this paper to remind professing Christians of every class, but especially the baptist churches of Great Britain, of their responsibility on this subject; of their obligations to regard with earnest, fixed attention the condition of *millions* of their fellow-subjects, the greater part of whom are dwelling—if we measure distance by time—within thirty hours of the metropolis of the empire, with facilities of intercourse operating every hour upon themselves; for, however British protestants may neglect to supply Ireland with faithful ministers of the gospel, Irish Roman catholics are vigilant and energetic in transferring to England the ministers of their false and destructive tenets.

Ignorance is criminal, in proportion to the means possessed of acquiring knowledge—criminality is therefore increasing rapidly on this account; how much more where knowledge is possessed, and no corresponding effort is made! The readers of the Baptist Magazine cannot have perused the statements of Mr. Mursell in the number for January last without excitement; the thoughts presented are the result of what it is fervently to be wished could be at once extended to numbers of the intelligent and the pious—*personal observation*. Such communications are of great value, as tending to dissipate the ignorance which we would hope has been the chief reason why so little has been done for this interesting and important part of the British dominions.

Who can be ignorant of the existence of such a plot as is developed in our January Chronicle, if he be at all observant of passing events? and who can ponder the statistics of this island, connected with the fact of there being at this moment *seven hundred and thirty-three Roman catholic missionary priests in Great Britain*,\* (how many of them supplied from Ireland?) and not feel intensely, that if the condition of this unhappy country is ever to be ameliorated, prompt and energetic measures must be adopted, such as shall combine all that is appropriate in instrumentality with all that is significant of entire dependence upon God, and con-

\* See Baptist Magazine for February, 1843, p. 103.



fidence in his promises? British Christians must not be ignorant of the spiritual condition of Ireland; their own happiness, as resulting from the triumphs of the gospel, and their security in repelling the encroachments of error, equally require that all inadequate conceptions on this topic be removed. Sometimes error, destructive error, appears in a dormant state, satisfied with her undisturbed possessions, at other times awakened to vigilance, and at length aroused to a virulent activity. Such is the condition of Ireland now—its own religion, the superstition of its millions, has been quickened, and is equally apparent in its subtlety and its boldness. On every hand are indications of unusual exertion, the temples of superstition are multiplied, and the ministering priests are wholly devoted in their service.

In a considerable town in the south, a Magdalen asylum has been established; and at this period two, at least, of its inmates are represented as the subjects of the *Estatica* and the *Addolorata*,\* described by the Earl of Shrewsbury in his recent singular pamphlet on this subject, of which several editions have been published in Dublin. This delusion is fostered by priests, and attested in a letter by a foreign ecclesiastic, a *doctor of divinity*, from Marseilles; while in another locality the exhumed remains of a Franciscan friar have been exhibited as hitherto insusceptible of ordinary decomposition; the design in both cases being to connect the personal sanctity of the individuals with the alleged extraordinary appearances, and thus to rivet the attachment of the multitude to the dogmas of the catholic faith. Such instances are illustrative of the character both of the priest and of the people. They also indicate a progress towards the more openly avowed superstitions of the continent. Ought we not to know them? and, knowing them, can our posture be supine, and we be guiltless?

It is however necessary to state, as just and as encouraging to our own exertions, that such delusions are not unproved, even by Roman catholic journalists themselves, and that their ultimate working must be prejudicial to the cause they are intended to uphold. Let us, then, have the agency which shall accelerate this tendency, by shedding the light of truth on the abused and revolting mind.

The necessities of Ireland, too, have latterly increased. The home mission of the established church,† hailed with delight by pious protestants of all denominations, exciting their sympathies, their prayers, and their co-operation, has ceased to exist; the lights which it kindled and carried to many a dark and neglected corner of the land have been all put out by the canonical extinguisher. Shall this be known, and shall they not be replaced?—and by whom can they, but by those who are free from the chain of human impositions? On the protestant dissenters of Great Britain devolve the responsibility and the honour of accomplishing this good work;—we might add, that in our estimation the baptist churches of England can supply the agency best adapted to the work, their tenets throughout bearing most fully on the prominence to be given to personal and spiritual religion.

Who can wonder that Puseyism should spring up when such lights are extinguished? And, adverse as the political and religious sentiments of Irish protestants might seem to its reception, as so closely symbolizing with popery, it has appeared, and found a shelter too, in the protestant north. The congenial air of the diocese of Down and Connor appears favourable to its growth. We grieve to write, that instead of there being less necessity for ministers of the gospel, in con-

\* Epithets employed to distinguish two females resident in two villages not very remote from each other in the Tyrol. They are described as the subjects of such intense meditation on divine subjects, especially on the passion of Jesus Christ, as to become entranced (or ecstatic) for hours; from which, however, they are aroused at pleasure by the attendant confessor. As the further result of their intense contemplation, stigmata, or wounds in the hands and feet and side, corresponding to those received by the Saviour, are said to have been produced, from which at intervals blood is seen to flow: this occurs particularly on *Fridays*, during the period of the crucifixion. Although one of these females lies in bed, the blood never discolours the bedclothes, but, inverting the laws of nature, flows *upward* towards the toes—while from her head blood trickles down the face from a number of punctures, which distinctly mark the situation and effect of the crown of thorns; the face is never washed, yet the blood disappears entirely, leaving the skin quite clean. To crown all, the noble earl gravely assures his correspondent, that August 15, 1841, would complete eight years, during which entire period the "*Addolorata* of Capriana," the sympathizer in the sufferings of Christ, has neither ate nor drank nor slept!—"receiving nothing but the blessed sacrament, which alone has ever proved any sensible relief to her in her sufferings."

† An association of godly clergymen, who went forth often two and two preaching the gospel in such towns and villages as they could obtain entrance into. Episcopal authority has interposed to denounce and prevent this holy and useful labour.

sequence of the prevalence of pure evangelical sentiment and preaching in the church, that necessity is increasing; and much as we value the auxiliaries of schools and readers, (may they be greatly multiplied!) our reliance is on the faithful administration of the gospel, now, as ever, *the power of God unto salvation.*

But Ireland is an unpromising field.—This is often said, as if it exceeded all other fields in discouragement: perhaps this also may be the offspring of partial ignorance. Difficulties it is true there are, great and many; so there are in almost every portion of the missionary field, of which Ireland must be considered in every sense a part. But are her stations less productive than those of India, or those of any region where a *corrupted Christianity* has to be assailed? We think not. Let her expatriated sons and daughters be restored to her bosom, from which they were compelled to depart in consequence of her anomalous condition, where the sweat of the brow provided not sufficient bread for their sustenance, and then her struggling churches would be replenished with men as with a flock. What amount of impression is made on the Roman catholic population of England (dense in many parts) by the churches of Christ in their immediate vicinity, who are so much better furnished with means to benefit them, and who are relieved from the peculiar difficulties which, in Ireland, attach to every convert from the faith of his fathers? We do not think that a calm and enlightened view of the case will sustain the epithet “unpromising,” as it is frequently applied. But were it so, that is not our rule of duty; however unpromising, Ireland is not excluded from the promises, but must partake of the salvation of our God. She is afresh commended to the sympathy and the care of those who, as far as human agency is concerned, can relieve her; and on whom *the knowledge of her debasement must be condemnatory, if unaccompanied by the effort to relieve.*

## CONTRIBUTIONS

*Up to the end of January (not including annual subscriptions in London).*

\*.\* All moneys sent by Post Office Order to Mr. Green should be made payable at the Post Office, Camberwell Green.

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